The Congregational Quarterly

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The Congregational Quarterly

EDITORIAL.

HE Revised Prayer Book is a typical product of the Anglican mind d a great testimony to the wisdom and tact of the Archbishop who s for so long held together the conglomerate opinions which together rm "the Church of England." Rather unkindly perhaps, Canon aynard Smith says in his life of Bishop Weston, when speaking of the kuyu controversy; "All parties were contending for victory, and e Archbishop was only concerned with preserving the Church of gland." The Archbishop has been concerned, of course, with much re than the preservation of his denomination; nevertheless it has been gely due to his moderation and patience, his skill in compromise and ceaseless caution and care, that the Church of England remains an ity to-day. The Revised Prayer Book, we venture to think, will ly to its support the vast body of moderate men in the Anglican urch; it removes archaisms, increases the amount of liberty offered worship, and adds prayers that are not unworthy to occupy a place e by side with the cherished and beautiful prayers and collects of the Prayer Book.

* * *

HAT have Free Churchmen to do with the Prayer Book controversy? suppose they would be more than human—or less—if, having been led for generations quarrelsome and divisive sectarians and ismatics, they did not feel a touch of sardonic humour at the ctacle of contending parties in the Anglican Church at present. t there is neither glee nor satisfaction nor malice in the picture, for e Churchmen have too clear a conception of the need for all ristians to be united in the fight against paganism to smile while part of the army is distracted and divided.

One or two points call for comment:

(1) The Established Church of the land, once insisting that uniformity in public worship was a *sine qua non*, now admits that this notion is mistaken. True this admission has been forced upon it by the scandalous lawlessness of incumbents who are now boasting that the Revised Prayer Book makes lawful illegal practices which they have long used. Nevertheless, belief in uniformity goes by the board: that is a clear gain.

(2) The Established Church takes yet another step in th direction of Congregationalism. The adoption of the system Parochial Councils under the Enabling Act was a definit abandonment of the local and territorial, and an acceptance of th Congregational, idea of the Church. The right of the congrega tion to have some power in regard to its worship—a very sor point in parishes where Anglo-Catholic incumbents hav introduced practices undesired by, and often repugnant to, th laity—is an important feature of the new Book.

It is true that the modifications made in the alternative services though in part a concession to modern views, are on the whole in th direction desired by the Anglo-Catholics. If they are satisfied it i almost certain that the great majority of the clergy and laity will follo the lead of the Bishops and accept the Book as a satisfactory com promise ; we believe that the Anglo-Catholic leaders on the Episcopa Bench and elsewhere are bringing strong pressure to bear on thei followers to secure the acceptance of the Book. If a considerable numbe of the Anglo-Catholics refuse to accept the Book, and continue to disobe the law by still using Romish practices, the Bishops, and indeed th whole Church, will be in an unenviable and unhappy position. Th Book, however, is so splendidly balanced that we anticipate its welcom by the Church ; the Anglo-Catholics get a good deal, but that is balance on the one hand by new powers given to the laity (who often—especiall the men—are very contemptuous of Anglo-Catholicism) and by th concessions to the Modernists.

* * *

Two features emerge from the situation that are of great importanc to Free Churchmen :

(1) It is becoming increasingly clear that the fight wit sacramentarianism will have to be re-fought. Magical, super stitious and pre-Christian views of the sacraments still obtain i many places, and the unreality of much of the talk abou " Reservation " is but one indication of the hold they have o many minds. We venture to draw attention to the importan and pertinent contribution we print from Prof. Price on thi point. Even the alternative service in the Revised Book talk of the " reservation of the Sacrament " as if the consecrated bread and wine themselves were the sacraments—a looseness which it is right to say, does not mark the new services in general. The Mass the Anglo-Catholics desire and the way they regard the homely symbols are as far removed as possible from the simplicity and reality that should mark the service.

(2) The unreality in so much of the talk about ceremonies sacraments, and Orders, makes us realize afresh, with grief and sorrow, the great gulf that still remains between the Anglican

Church and ourselves. And a gulf equally wide lies in the spectacle of a great Church of devout men and women having to go to Parliament for permission to pray as they desire. Of all humiliating situations we cannot imagine one worse than this. And the amazing thing is that so many Churchmen seem altogether unconscious of it. The editor of the *Modern Churchman*, it might be assumed, would allow his keen mind and his ardent desire for freedom of thought full range, and press strongly for full spiritual freedom. All he seems to envisage in the future, however, is a State Church comprehensive enough to include many now to be found in the Free Churches. Why is there this " blind spot " in the eyes of so many Anglicans ? Will it remain there if Parliament should reject the Revised Prayer Book once the Church has accepted it ? Is it to be imagined that we, who know the presence and power of the Spirit where two or three are gathered together in Christ's name, who have found it to be true that " where there are three poor people praying behind a dyke, there is the Church," who pray and worship as the Spirit leads—is it to be imagined that we are going to enter a Church that must ask Parliament for permission to pray in a way other than that to which it has been accustomed ? Never. We have not so learnt Christ.

* * *

)MAN argues for the suffrage for a generation ; not until she becomes itant does she get it. Nationalist Ireland demands independence many years ; not until she resorts to arms is independence granted. ter, faced by a law she does not like, threatens, aided by legal inaries like Edward Carson and F. E. Smith, to resist by force of ns ; the Government gives way to the threat of force. Clergy rantly disobey the law of their Church : they are rewarded by having ir practices legalized.

Do Governments yield only to force and lawlessness ? Is there any ctity in law ? Does example count ? What precedents may be ted when workmen talk of a general strike to enforce their demands, n nationalist India and Egypt talk of using force to secure pendence ! A survey of the last thirty years in Church and State n this point of view gives considerable ground for disquiet.

* * *

all the volumes in Dr. L. P. Jacks's " The Faiths " series thuen, 5s.) are as clear and as competent as Dr. Selbie's *gregationalism*, they will do much to acquaint Christians with the ts of Churches other than their own. Certainly this volume will ler good service in explaining to members of other Churches what gregationalism stands for, and we ourselves can derive stimulus,

encouragement and warning from it. Dr. Selbie has adopted the historical method of treating his subject, but he gives us a very valuable chapter on Congregational theology, while many readers will turn eagerly to his survey of modern developments. With Dr. Selbie expounding the Congregational position in this volume and Prof. N. Nicklem dealing with it in the *Expository Times*, there should be no excuse for ignorance!

* * *

THE article by Dr. R. F. Horton in our pages last April will have its sequel in a Congregational Conference to be held in Oxford from July 11th to 16th. Dr. Horton will preside over the Conference, the subject of which will be "The Christian Faith in the Light of Modern Science and Criticism." The programme divides the study of the subject as follows: (*a*) The validity of Christian experience; (*b*) The historic foundations of Christian experience; (*c*) The contents of Christian experience as we know it. (*d*) Reaffirmations and Revisions. The Conference should do much to focus progressive thought within our borders, as well as to stimulate and encourage those who are endeavouring to transmit the results of sound scholarship in circles where there is opposition or indifference. Communications should be addressed to the Rev. N. A. Turner-Smith, Aysgarth, Ramsgate.

* * *

DURING the war we were able to see how speedily men could acquire habits of thought and action which were to modify civilized life to a considerable extent. A huge slice of the population lived in an atmosphere where Sunday counted not at all, where "scrounging" was no offence against the moral code and sexual indulgence was looked upon as necessary—and the results are manifest on every side still. We do well to remind ourselves that even in peace time habits can be acquired which in due course work profound changes. Our thoughts were started on these lines by an article by an American business man in the January *Yale Review*. Writing on "Financing Prosperity on Next Year's Income" the writer quotes some extremely striking figures to show the extent of buying on the "hire" or "deferred payment" system in the United States. Ninety *per cent.* of automobiles in 1925 were sold in this way, eighty *per cent.* of phonographs, seventy five *per cent.* of washing machines, sixty-five *per cent.* of vacuum cleaners, and seventy-five *per cent.* of all furniture. Houses ("homes," they call them in the U.S.A.) are, of course, purchased in the same way, and Mr. Noyes shows how the building up of debt by the partial payment plan aggravates the cycle of trade with its recurring booms and slumps.

It is not so much with the economic as with the moral influence of this system that we are concerned, and not less so because it is, as yet,

ot quite so general in this country as across the Atlantic. We grant iat thrift was, at some periods in our national life, a much over-rated irtue, and recognize that there is nothing about it in the New Testaient, but it is excellent moral discipline not to make a purchase until ne has money to pay for the article. (There are, of course, exceptions, hich in these days of the housing shortage need not be specified.)

We are growing a generation of young people who do not make acrifices for their education, their books, their holidays, their pleasures, s people did thirty or forty years ago : if their parents do not provide he means, the municipality, or the County Council, or the college, ill. We are growing a race of young artisans who prefer to do nothing nd receive the dole than to labour and receive a wage : provision for nemployment, sickness, and old age, is being made by the State, and ften the man himself shirks his responsibility entirely. And even i the ministry the same thing begins to apply. Men no longer fight heir way through college on oatmeal and potatoes as in the " good old imes ", buying their books by tightening their belts ; in some denominations the colleges are so numerous that there is competition for students, ho go where most financial assistance is proffered. They are nursed irough college and go into the ministry for better or for worse, sure f some provision being made for them in old age.

We are constrained to ask whether this is the way to grow strong ien, strong churches and a strong nation. This tendency to get irough life as easily as possible, to let others do for one what one ight to make an effort to do for oneself, is certain to lead to disaster. nd it seems altogether too much—with all our boasted education—o expect people to make the supreme effort and *think* for themselves. he miners let Mr. Cook lead them by the nose ; the Liberals hadn't ie grit to raise their own funds and let Mr. Lloyd George and his oney go to—Criccieth ; the masses are spoon-fed by the daily press. nd all this just at a time when the need of the world is strong men and dependent thinking.

* * *

VEN in these days of Geneva Councils and Assemblies there is danger iat politicians and diplomatists should settle in secret the affairs and estinies of nations. Not yet have we those " open agreements openly rived at " which were one of the aims of the war and one of the nditions of the peace ; not yet have we that frank and free public scussion which creates an atmosphere in which suspicion and isunderstanding cannot live.

The marvellous way in which the old system worked is disclosed a striking passage in *Secret and Confidential*, the experiences of rigadier-General Waters, who spent his life as a military attaché. 1892, with the utmost secrecy, six copies were printed of a secret port on the possibility of forcing the Dardanelles. It was Waters's

duty to collect and destroy the copies of the Report which had be given to the Prime Minister, the Secretary of State for War, the Fir Lord of the Admiralty and Mr. Balfour. At the War Office

> "the Report could not be found at the moment, as Mr. Stanho was already packing up his papers because the Government kne they would shortly afterwards be turned out of office. Whe Lord Salisbury was asked for his copy he said he had some di recollection of having seen it in the pocket of an old coat, whic he had given to a gardener. Mr. Balfour had no idea as to wha had become of his paper, and the First Lord of the Admiralt said a search should be made for his. What became of the fou missing documents was never known!"

Comment is needless!

* * *

"In my creed Waste of public money is like the Sin against the Hol Ghost." We wish the Government and all public officials could be con verted to this dictum of John Morley's, for economy is the first necessit of our time. Alike in the expenditure on armaments and on the civ services no attempt seems to have been made to put professions o economy into practice; indeed, the only field where the possibility o economy is pressed at all is that of education. Though the Budg seems fixed at over £800,000,000, we are making little impression o the National Debt, and the long-expected trade revival still tarri If our grandiose Chancellor of the Exchequer would concentrate on hi task instead of glorifying his past achievements—was a more egotistic and bombastic book than *The World Crisis* ever written in an language?—his fertile brain and superabundant energy could find fu scope and prove for once of real service to the community.

* * *

Writing some three weeks before these words will see the light, it is n at all easy to discuss events in China. Up to the present moment t British Government appears to have acted with wisdom and discreti in a complicated and difficult situation, while the conduct of ou representatives on the spot seems to have been extraordinarily tactfu and sympathetic. Beyond all praise was the restraint and forbearanc of the marines at Hankow, who faced a howling mob shouting insult and spitting in their faces without losing self-control or firing a sho Loss of nerve or of temper might have set the world ablaze; t the calm courage of these men we owe it that the conflagration di not spread.

* * *

In our next issue we hope to print, simultaneously with publicatio in the United States, a long, unpublished letter of Thomas Carlyle.

THE EUCHARIST IN HISTORY AND EXPERIENCE.

WHAT we call magic plays a supremely important part in the life of primitive man, who finds himself in a world of mysterious potencies that further or frustrate his practical activities in all sorts of unexpected ways. It is a matter of life and death for him somehow to get command of these potencies and subordinate them to his will. So far as the more regular and familiar phenomena are concerned he quickly learns to adjust himself to them, and observation produces his primitive science and arts. He knows that certain things can be depended upon; others, however, are uncertain and fugitive in their action, and it is his effort to deal with the unknown powers of things that constitutes magic.[1]

The essence of magical performances lies in the dramatic expression of powerful emotions leading to the imitation of the desired end, and the utterance of a compelling word or spell. Both word and act are handed down from generation to generation and must always be performed in exact accordance with traditional rules. Hence at a very early period the magical ritual falls into the hands of a professional class of medicine men who alone possess the needful occult knowledge. Moreover, the foundation of the magical ritual will often be ascribed to some mythological hero who, in some critical situation long ago, carried out just this piece of ritual in order to attain the end which is now desired.

The relation between magic and religion has been the subject of much division of opinion. On the one hand, it is pointed out that whereas religion implies dependence upon higher powers, so that its characteristic expression is the prayer of request, magic implies command of unseen powers and its characteristic expression is the spell of compulsion. Hence magic, being born of the confidence of inexperience, is declared to be older than religion; religion proper is due to the breakdown of magic as experience refutes its claims. On the other hand, it is held that magic is a debased form of religion. Men first of all seek to gain their ends through prayer directed to the powers that are believed to be in control, and afterwards, becoming inflated by success, try short cuts in reliance upon their own powers. It is difficult to carry through these distinctions completely. In primitive society magic and religion are so closely intertwined that it is not easy to say where the one ends and the other begins. Religious rites, accompanied by prayer and sacrifice, are often magical in essence. At lower levels the prayer is indistinguishable from the spell. It is only

[1] See Mr. Malinowski's admirable article on "Magic, Science, and Religion" in *Science, Religion and Reality*.

with intellectual and spiritual development that magic and religio become clearly distinct. While they begin together in common huma needs, religion tends to disengage itself more and more from *ex opera* notions of ritual acts and from compulsive conceptions of sacre formulas as well as from dependence upon the occult and exclusiv powers of professional priesthoods.

Nevertheless magic is always dogging the footsteps of religion an seeking to drag it down to its own level. It maintains its hold mos persistently in the sphere of the sacramental, and it is instructive t consider the history of the Christian Eucharist from this point of view Solemn meals play an important part in many primitive cults. In sharing his food with the spirits or divinities by whom he believes himself to be surrounded the savage shares with them in the mysterious life-force which is inherent in food, and is thus brought into more intimate contact with them This conception finds characteristic expression in totemism. In a totemistic society the tribe consists o a number of clans, each with its own sacred animal, which is supposed to be related to the members of the clan by ties of common blood. The totem animal must therefore be treated as a clansman ; it may not b killed for ordinary purposes of food by the members of its own clan though members of other clans may kill and eat it. The origin of thes ideas is far from clear, but it seems probable that each totem-cla represents a group whose function it is, by magical rites, to promote th multiplication of its totem species in the interests of the general foo supply. The persons performing the magic in each case must refrain from killing the animal whose multiplication is aimed at, because suc an act would obviously frustrate the magical intention. Nevertheles there are certain solemn occasions upon which the totem animal is slai by the members of its clan and eaten in a communal feast. Apparentl the object is to strengthen the bond of kinship between the human an animal members of the clan by the absorption of that portion of th common life which is incarnate in the animal slain and eaten. In certain sense, the totem feast is an attempt to get into closer fellowshi with the divine animal as guardian spirit of the clan, by eating his fles and absorbing his life. Hence the totem feast is a sacrament in whic the divine life is imparted to men by physical means.

These characteristics of primitive thought and practice, *viz.* (*a*) th belief in the magical efficacy of words and acts ; and, (*b*) the idea that the divine life can be absorbed by eating the flesh of a sacred victim have displayed remarkable vitality in the course of religious develop ment, and have refused to be ousted from the minds of men at higher levels of culture. This fact is important for understanding the religious *milieu* of the Hellenistic world in which the sacramental ideas of early Christianity took their rise. The first apostles to the Gentiles were everywhere confronted by the so-called Mystery Religions. One result of the break-up of political life in the Macedonian and Roman Empires

was a widespread scepticism in regard to the traditional national faiths. Men everywhere felt themselves cut loose from their religious moorings, and were eagerly searching for a new message which would answer the deeper needs called forth by the challenge of unprecedented experiences. In particular, they sought a new and deeper assurance of fellowship with God, which should guarantee them against the evil chances of this present life, and secure a blessed immortality hereafter. Religion was felt to be a sublime mystery, in which man was re-created for time and eternity by contact with the ever-living God. Hence the emergence of new cults, based for the most part on ancient religious practices hitherto confined to obscure localities, but now coming forth to the world as revelations of ancient wisdom with the guarantee of approach to God. Some of these cults were indigenous in Greece, where they represented survivals of the folk-belief of a primitive age. Others came from Egypt, Asia Minor, Syria, and even further East, and exercised a power of attraction proportional to their strangeness and antiquity. The older and more mysterious the message and the cult, the more likely it was to awaken a response in the minds of men who had lost faith in the existing forms of religion, but not in God.

These cults had a certain family likeness. They centred about a divine hero who had once lived on earth, had died, and had risen again to blessed immortality. Under whatever name, the divine hero seems to have been a primitive personification of the life of nature, which experiences its annual death in winter and its resurrection in summer. To become united with him is to be re-born into the life that is stronger than death, to be raised above the limitations of adverse destiny for evermore.

The primitive element in these cults appears in the way in which the divine life is mediated through magical rites and solemn initiations. To share the life of the god, one must pass through secret rites which are supposed *per se* to produce physical changes of bodily substance, the indispensable condition of immortality. By the impartation of secret truths, by the revelation of sacred objects, and by the eating of sacred food, the initiate is brought into such close contact with God that he himself is deified; he passes from the sphere of humanity, with its conflicts and fears, into the sphere of immortal blessedness. Apart from certain ethical conditions of a crude kind, nothing was required save participation in the ceremonies; and the close connexion with magic appears in the fact that side by side with the itinerant preachers of these new faiths appear crowds of professional magicians who bestow supernatural power upon their clients by initiating them into the mysteries of one or more sacred names.

In most of the Mysteries known to us the sacred meal plays a more or less obscure part. It is probable that the pagan sacred meals have their origin in totemistic sacrifices in which the worshippers eat the flesh of the deity. This idea seems to dominate the earlier forms of

Dionysiac religion in which the worshippers work themselves up into a frenzy and devour the raw flesh of the victim, identified in some way with the god. There is no evidence that this crude conception of eating the god was current in New Testament times, though it may still have survived in certain obscure circles. What seems to have been effected by the sacred meals that we know best is some sort of fellowship between a deity and his worshippers, or in some cases between a human ancestor and his descendants, resulting in the impartation of that divine life which is the germ of immortality. It may be supposed that the food itself brings about fellowship with God and transforms the mortal substance of the worshipper into a divine essence.[1] Hence the fear on the part of some of the Corinthian Christians (many of whom had formerly been familiar with the Mystery cults) lest, in eating food which had been sacrificed to heathen deities, they should enter into real union with those deities, and imperil their relationship with Christ.[2]

Thus the central characteristics of the Mysteries for our purpose are: (1) A general feeling of confidence in sacramental rites which, by producing a physical or metaphysical change in the worshipper, bring him into union with God; (2) The holding of sacred meals, which may have formed part of the magical transaction of initiation, or may have been renewed from time to time with a view to maintaining or deepening the sense of union with God.

In seeking for the origins of the Eucharist, however, it must not be forgotten that Christianity arose on Jewish soil, and that Judaism also had its sacred meal, which was well-established before the time of our Lord. The relevant material is collected by Oesterley in his recent book, *The Jewish Background of the Christian Liturgy*, from which it appears that the ceremony of "Kiddush," or Sanctification of the Sabbath, goes back to pre-Christian times. It was the custom for companies of friends (Chaburoth) to meet for a social meal on Friday afternoon in the house of one of their number. During the meal the conversation was directed towards subjects of a religious character. At dusk, just as the Sabbath was about to commence, the meal was interrupted for the rite of Sanctification. He who presided at the table took a cup of wine, and, having recited the passage from the Thorah concerning the hallowing of the seventh day, pronounced a benediction over the cup in the words: "Blessed art Thou, O Lord our God, King Eternal, who createst the fruit of the vine." The cup was then passed round, all drinking in turn. Then the president pronounced a blessing for the gift of the Sabbath, followed by a benediction for bread in the words: "Blessed art Thou, O Lord our God, King Eternal, who bringest forth bread from the earth." A loaf was then broken in pieces and

[1] It is, however, impossible, in view of our scanty information, to dogmatize as to the nature of the sacred meals of the Mystery cults. It is certain that the Mysteries offered immortality and union with God by sacramental means, but the connexion between these and the sacred meals is not at all clear.

[2] 1 *Cor.* 8; *cf.* 10^{14-33}.

istributed among the guests, and the Sabbath was begun. The great estivals were preceded by a similar rite, with additional blessings o suit each special occasion.

In the first instance, therefore, it is highly probable that the Last upper was the customary weekly social meal of Jesus and His friends. t was the eve of the Passover, and at dusk, while they were still sitting t meat, Jesus began the usual ceremony of Sanctification. He took the up and said the customary blessing over it, adding words, however, hich charged it with a new meaning. The cup then passed round nd all partook of it. In like manner the bread, after the customary lessing had been spoken.[1] So far the ceremony is not unusual. The articipation in the bread and wine is an act of thanksgiving for God's ifts of food and drink, but it is the thanksgiving of a group of friends, nited in a common love for Jesus and in the common religious aspira- ons that He has evoked in them. The bread and the wine are the miliar expression of their family relationship.

No doubt the fears and anxieties of this time of gathering clouds ould add a special and memorable note of solemnity to the familiar te, and it is not to be wondered at that Jesus intentionally gave it a ew association : " This is my body " ; " This is the new covenant in y blood." He takes it for granted that these friends of His will go on bserving the familiar rite of Sanctification : " As often as ye eat this read and drink this cup." He expects they will continue to break read and distribute wine on all their solemn occasions. But now they re to find a new significance in it : " This do, in remembrance of me." hough gone from their midst, He still remains the head of their mpany, the bond of their association, the pledge of their fellowship, e life of their life. Having loved them unto the end, and given Him- lf for them, He remains with them in spiritual presence, to impart imself to them in all their need. Just as hitherto He has given the read and the wine, so now He gives Himself, body and blood, wholly nd entirely, that they may live in Him. Thus their participation in e bread and the wine will no longer be merely a thanksgiving for the fts of food and drink ; they will show the Lord's death until He come. hrist as head of the household of faith, giving Himself to His own, th in physical death and in spiritual power, is the meaning of the imitive symbolism of the bread and the wine.

The Eucharist therefore exists in the Church from the beginning. is in no sense a copy of the sacred meals of heathenism, but a ntinuation of the Jewish rite of Sanctification as this has been gularly observed by Jesus and His disciples, but now charged with a eeper meaning through the experiences of that last solemn occasion. his simple rite could not, however, be transferred to a Gentile *milieu*

[1] Oesterley points out that our N.T. records are uncertain as to the order of the p and the bread. The description of the Eucharist in the *Didache* mentions first the p and then the bread, as in the Jewish Kiddush.

without suggesting to heathen converts a parallelism with the sacr meals of the Mystery Religions. Hence the Eucharist began to invaded by notions derived from heathenism; the eating of sacrificial victim as a means of the propitiation of sin, the imparting the bread and wine of some sort of magical potency by the solemn wor of consecration, the bringing about of a real and semi-physical conta with God through the manducation of the sacred elements, and finall the necessity for priestly operations in order to produce these miraculo results—all these ideas result from the impact of pagan ideas upon th primitive symbolism of the Eucharist. The bread and the wine con to be regarded as in some mystic sense the food of the soul. Th thanksgiving to God becomes a renewal of the sacrifice of Christ and propitiation for the sins of men. The communion with God which wa effected through faith, hope and love, called forth and sustained throug the material symbols, gives place to the idea that the Divine Presenc is in the material symbols themselves, which become by consecratio the body and blood of the Lord, and, being taken into our bodies, mediat our communion with Him.

How far can this tendency be shown to exist within the Ne Testament itself? Paul's acquaintance with Mystery terminolog goes without saying. Many of his converts came over to Christianit from Mystery circles, and the Apostle could speak their language up occasion. The question is, however, as to how far he was prepared accept the pagan view of Christianity, and, in particular, as to how f he regarded the consecration of the bread and wine as involving magical change in their substance.

On the one hand, there is an important group of scholars wh attribute to Paul a purely magical view of the Eucharist. They affir that, for Paul, participation in the Eucharist produces communion wi Christ in some physical way. The points upon which they lay stre are: (1) The Apostle's declaration that unworthy eating and drinkin without discernment of the Lord's body, brings about sickness a death, suggests a kind of magical operation which effects changes in t body of the participant; (2) Paul's comparison of the bread and wi with the spiritual meat and drink vouchsafed to the Israelites in th wilderness suggests that the bread and wine are supernatural i origin and in quality; (3) His further comparison of participation i the Eucharist with participation in pagan sacrificial meals suggests tha just as he who partakes in pagan sacrifices thereby enters into com munion with demons, so he who eats the body and blood of Christ in th Eucharist thereby enters into communion with Christ. In both case the mysterious divine life is conveyed to the worshippers by the food Hence the bread and wine are not mere symbols, but active vehicles, o communion with Christ.

This view, however, is not quite so simple as it seems, and there i another group of scholars who hold that the attribution of magica

tions to Paul in respect of the Eucharist is based upon misunder-
nding. These scholars argue:

(1) The unworthy users of the Supper are punished, not by any
tomatic operation of magic, but by God Himself.[1] To partake of
e supper carelessly is to fail to discern the meaning of the rite as a
emorial of the body that was broken for us and the blood that was
ed for us. Paul felt that such impiety must bring upon itself a Divine
nishment. There is no need to suppose that he identified the elements
th the body and blood of Christ in any literal sense or believed them
be endowed with power to slay evildoers. In any case Paul's treat-
ent of unworthy participation excludes Wrede's view that the act is
rinsically operative apart from the sentiments and feelings of the
rticipant. Mere eating does not give us Christ.

(2) The comparison of the bread and wine with the spiritual food
d drink of the wilderness is a direct repudiation of any *ex operato*
ew of the Eucharist. The Apostle opposes the tendency to regard the
crament as magical by pointing to the Israelites who fell in the
lderness despite the fact that they had enjoyed spiritual food and
ink. The food is spiritual, not because it has supernatural qualities,
t because it is the pledge of the loving kindness of God. The whole
int of the argument is to show the uselessness of sacraments apart
m that ethical obedience to which believers are pledged. The mere
ception of the Eucharist as such is no safeguard against spiritual
ril.

(3) Paul's comparison between the Eucharist and the sacred meals
paganism is drawn for the precise purpose of correcting those who
quent both, discerning no difference between them. No doubt some
rinthians sought in the Eucharist precisely what they sought at the
ole of Serapis—union with the deity and assurance of immortality.
d Paul sets himself to correct their views. He speaks of the Supper
the memorial of the Lord's death, but nowhere says that immortality
effected by its means. His language does not necessarily imply any
nsformation in the elements. Communion with the body and blood
ans communion with the Lord as crucified. Even in the pagan feasts
nmunion with the demons was due, not to eating as such, but to the
t that the demons were the hosts and the eaters his guests. It was
ethical rather than a physical communion, arising out of the fact
at participation in the feast was a recognition of the claims of the
ty in whose honour it was held. Hence, says Paul, meat offered in
rifice might be eaten without scruple, provided it was not eaten at a
nple feast. No magical potency attached to it. And the parallel
awn between it and the bread and wine implies that there is no
gical potency in their case either.

[1] 1 *Cor.* 11[32] "When we are judged, we are chastened of the Lord."

It is possible, therefore, to interpret the Eucharistic language of Pa on lines which exclude magic. In the last resort the solution of th problem depends upon our view of the general content of the Apostle thought. It is important to recognize that Paul's religious attitud as it is revealed in the letters as a whole, shows a remarkable detachmer from ceremonial of any kind. It is the " word of the Cross " rather tha any sacramental Mystery, which is " the power of God to those wh are being saved " (1 *Cor.* 1^{18}). When the Apostle uses the wor " Mystery " he has in mind, not any quasi-magical rite, but the Gospe as such. As a matter of fact those who contend for a magical interpre tation of the Pauline Eucharist quite frankly recognize that thei theory involves Paul in hopeless antinomy. As Kennedy puts it, the sacramental becomes a sort of erratic boulder in Paul's system as a whole. Now it is perfectly true that Paul's thinking is rarely systematic; but so glaring a contradiction as this ought, at least, to give us pause. Granted that he uses phrases which are patient of a sacramental interpretation; ought we to press that interpretation in view of his main thesis of salvation by grace through faith? Are we to suppose that at one and the same time he taught salvation by faith and salvation through sacrament? The centrality of faith is surely the criterion of the Apostle's spiritual programme. He was ready, says Kennedy, to recognize the deep spiritual impulses which were quickened in the solemn surroundings of the simple rites which he found in the Church. He knew that for believing and responsive hearts they became real channels of divine grace. But faith, here as elsewhere, was the indispensable postulate. By faith the participants were carried beyond the symbols to a new and deeper realization of the Divine love at work on their behalf; and it was through this faith that the symbol became a sacrament, a convincing pledge of the mercy of God in Christ. We must recognize, of course, that for Paul and his age the line between symbol and vehicle was not so clearly drawn as with us. It is doubtful whether a symbol could ever have been regarded by him as a *mere* symbol, without some special and peculiar relationship with fact. Nevertheless Garvie's contention seems to be justified: " It is not likely that the man who said of the most sacred rites of the religion in which he had been brought up that ' in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith working through love ' (*Gal.* 5^{6}), would give to any outward ordinance, apart from its moral and religious influence, any significance or value."

Turning to the Fourth Gospel, it is significant that it contains no account of the distribution of bread and wine at the Last Supper. Nevertheless the great discourse on the bread of life in $6^{22\text{-}65}$ is full of sacramental language based upon the Eucharist. Jesus offers Himself as the living bread, and declares that only in so far as men eat His flesh and drink His blood can they share in everlasting life. Andrews may be right in regarding this passage as the evangelist's summary of the

ıcharistic doctrine which prevailed in his day, *i.e.*, about half a ntury after Paul wrote the Corinthian letters. It is clear, however, at the evangelist only summarizes the doctrine in order to correct ; for here, as elsewhere, he represents Jesus as using a symbolism ıich is misunderstood by His hearers: "How can this man give us s flesh to eat?" And He explains afterwards to His disciples, "It the spirit that quickeneth, the flesh profiteth nothing." It is idently the intention of the writer to correct the sacramental theories evalent in his own day, by pointing out that the eating and drinking the flesh and blood of Christ represent, not a physical, but a spiritual ocess. It is he that *comes* to Jesus who never hungers, and he that *lieves* on Him who never thirsts (6^{35}). It would appear, therefore, at while the writer of the Fourth Gospel knows of Christians who gard the Eucharist as a quasi-magical feast, which produces super- ıtural effects upon those who take part in it, he does not himself share ıch views. For him the bread and wine are symbols which focus faith ıd thereby open the channels of divine grace.

The Fourth Gospel, however, does show us how very rapidly the ɔtion gained ground that the Eucharistic elements are in some sense entical with the flesh and blood of Christ, and therefore produce pernatural effects upon those who partake in them. For Justin Martyr e bread is no longer "common" bread and the wine is no longer common" drink. Somehow the Incarnation is renewed in the ıcharist, and our mortal body is nourished and sustained into ımortality by the sacred food. Irenæus and Tertullian follow in the me path. The Alexandrian theologians generally take the symbolic ew of the relation between the elements and the flesh and blood of ırist, though Athanasius thinks of the Exalted Christ as distributing iritual food to believers at the Eucharist, which thus becomes the edge of immortality. Finally, in Gregory of Nyssa, we come upon the tion that the elements are transmuted into the body and blood of God the prayer of consecration, and thereby acquire the power to ınsform our mortal bodies.

This view of Gregory's was the starting-point of the Scholastic eologians, who sought to provide it with a rational basis in the doctrine transubstantiation, according to which, while the accidents of bread d wine, *i.e.*, their apparent qualities, remain unchanged, the taphysical substance which underlies them, and is imperceptible to r senses, is exchanged for that of the body and blood of Christ. nce while what we receive has the taste and appearance of bread and ne, it is actually the body and blood of the Crucified. This doctrine s made authoritative in the Roman Catholic Church in the year 1215, t had been orthodox long before that date. It was first put forward the year 831, and 200 years later Berengarius of Tours was condemned denying it and was compelled to sign a confession to the effect that e very body of Christ which was born of the Virgin Mary and hung

upon the Cross, and the very blood that poured from His wounded sid is physically, and not merely symbolically, taken in the hands of th priest and broken and torn by the teeth of the faithful. The confessio is unambiguously precise to the point of coarseness.

Thus, until the days of the Reformation, the Eucharist remained piece of magic, in which, by the words of consecration, the elements wer converted into the actual flesh and blood of Christ, with supernatura physical effects upon the participant. Hence the consecrated wafe was regarded with superstitious veneration as a powerful talisman, while the cup was withdrawn from the laity lest its sacred content should be spilled in the course of distribution. The exhibition of the wafer and the cup before the people was the exhibition of Christ Himself, while its reservation upon the altar was the guarantee of the actual presence of the Lord in His sanctuary. Thus the presence of Christ in the midst of His people was turned into something material and mechanical; it was made dependent upon mysterious changes in bread and wine wrought by a priestly formula in the Latin tongue. At the same time the Mass became a renewal of the sacrifice of Christ on behalf of the sins of the living and of the dead. Christ was once more slain upon the altar in His physical body.

John Wyclif uttered a mild protest against this view of the Eucharist and marked out the way for the liberation of men's minds from th attempt to materialize spiritual facts. It was left for the Protestan Reformers to complete the process of liberation. Luther, whil believing that in the Eucharist we do actually receive the body and bloo of Christ along with the bread and wine, sets himself to purge th doctrine of the Mass of some of its magical elements. He rejects th conception of the Mass as a sacrifice offered by the priest on behalf o the sins of the participants. He declares that the sacrament is no something done by us in order to earn forgiveness, but is a divine promis of forgiveness through the death of Christ. Participation is the expression of our faith in the Divine promise. The promise is mor important than the symbol, and may be possessed through faith eve without the sacrament. Without faith, on the other hand, the Eucharis can do nothing for us. Hence, apart from his peculiar view of th material presence of the body and blood of Christ along with the bread and wine, Luther endeavours to lift the sacrament clear away from the magical atmosphere in which it has been enveloped. It is faith in the Divine promise that makes the Eucharist a sacrament.

The Swiss Reformer Zwingli went further than Luther. He rejected *in toto* the notion of an objective and real presence of the body and blood of Christ in the Eucharist. He declared that the idea had no foundation either in Scripture or in reason, and was positively dangerous in so far as it encouraged men to think that they could receive Christ in the bread and wine without making any spiritual effort to approach Him through faith. The Eucharist is purely symbolical as a visible

emorial of the Lord's death. Christ is certainly present, but not in y material or bodily fashion. He is present to faith, which is quickened l deepened by the symbol that shows forth His death.

These views led to bitter and irreconcilable antagonism between ther and the Zwinglians, the fact being that Luther had a profound ead of everything that tended to cut away religion from objective cts and transform it into a purely subjective process. He felt most eply that there is something objective in the means of grace, and at Christ is offered to us in living reality in the bread and wine. He uld not be brought to see that this objective presence of Christ in the charist, to which Christian experience throughout the centuries gives most unanimous witness, can be understood in purely spiritual terms. was left for Calvin to work out a solution that could do justice to both les. The Genevan Reformer agreed with Zwingli in rejecting the tion of the objective presence of the body and blood of Christ in or der the elements. On the other hand he agreed with Luther in aintaining an objective presence of Christ, understood, however, in ritual terms. In the Eucharist, Christ is spiritually received by the lieving communicant. The Holy Spirit is present to confirm his th and to communicate to him Divine power which produces in him e seed of an immortal body like the spiritual body of Christ, which is heaven. Hence he receives the spiritual body of Christ by believing rticipation in the material elements. There is nothing magical about Everything moves upon the spiritual plane. Hence, for Calvin, e central idea is that of a real communion with the living Lord through th deepened by the sacrament.

This Calvinist conception became the distinctively Protestant view, ng accepted in essence by the leading theologians both in the Lutheran d in the Zwinglian camps. English Protestantism in all its varieties nsistently rejected the notion of any objective change in the elements the result of consecration, and maintained the Real Presence in the ritual sense. "The Real Presence of Christ's body," said Hooker, s not in the sacrament, but in the worthy receiver." Elizabethan glicans and Puritans were at one in rejecting the magical conception the Eucharist.

This has remained the witness of Protestant Nonconformity—a al Presence of Christ, not in any corporeal sense, but spiritually nifested to faith. In recent times, however, Anglo-Catholicism has ght to revive the medieval conception of a bodily presence of Christ he sacrament. The consecrated elements become the very body and od of Christ, in such sense that their primary significance as symbols d vehicles of communion with the Crucified Lord is obscured by their outside the communion service as objects of adoration and worship. are told that Christ is only present in the Church in so far as the secrated elements are preserved upon the altar. "The great ctical advantage of the doctrine of the Real Presence is that there is

something there for the people to come and worship."[1] I remembe once hearing an Anglican brother say in reference to a certain Anglic Church, " I cannot worship in that Church, because Christ is not ke there." He meant that he could not perceive the presence of Chri in that Church because the consecrated wafer was not reserved in t Tabernacle. Without these material embodiments of Christ, worsh was meaningless and impossible. Now that is not our understandi of Christianity as we read the New Testament. And it is importa that we should make that clear in view of the fact that so many of ou Nonconformist young people in these days are being influenced by th sophistries of Catholicism. Plain words are needed on so grave a issue. We must say quite plainly that to think of Christ as bound dow in this fashion to material things is a retrogression to crude modes o thought which it was the function of Christianity to out-think. It i to set magic once more in the place of spiritual process; it is to blin the heart to the *real* presence of Christ in His Church and in His Supper

It must be clear to every unbiassed reader of the New Testamen that our Lord never intended the symbols of His body and blood to b worshipped. He promised to be present always with His people eve unto the end of the world. They were to find Him whenever an wherever they sought Him—in the bread and wine, if they came to th Eucharist with believing and expectant spirit, but also in every act worship and in every reaching out of faith. To say that He cannot b with us except in the consecrated elements is to belittle Him and to de His solemn words. We are bound therefore to offer our protest again the notion that if the consecrated elements are before us, then Christ before us; that if they are reserved in the Church, then He is "imprison in the Tabernacle " for our adoration ; and that if they are lifted up the hands of the priest, then Christ Himself is lifted up in blessing over u We come to the bread and wine, not in order to worship them, as thou our Lord were localized in them, but to recognize by their means th sacrifice that was made for us, and to make our response in self-devoti to all that sacrifice implies. We come, not to use Christ for our ow purposes, as though we could command and compel Him, but surrender ourselves, soul and body, to His presence and power. " not this seeking to meet Christ in ways that He has not expressl authorized," says an Anglican writer, in reference to the Reserve Sacrament, " due to the failure of Christians to live the sacramenta life ? And does not the tremendous sense of need and yearning t which this devotion bears witness, really constitute a call to satisfy it not by doing what He has not commanded, but by living the lif which He died to make possible for us ? "

Hence, to demand a spiritual interpretation of the presence of Chris with us in the communion of the Lord's Supper is to ask not less from it but more. To reduce that presence to the material plane is to hark

[1] An Anglo-Catholic in the *Christian World*.

ck to pagan and primitive modes of thought. Berguer, in his *Vie de sus*, finds a psychological explanation for the tendency to consider ion with God in terms of physical and mechanical process: "It vours the natural laziness of man, it substitutes the phantasy for the tion. Instead of the struggle to win God, we receive Him by a process tirely material. How much more simple and more easy!" It is vays the temptation of the Church to transpose the spiritual into the ysical, "knowing well that this transposition pleases the masses and tracts them more than does the spiritual reality in all its soberness d nakedness." The peculiar danger lies in the fact that emphasis on the material presence of Christ in the Lord's Supper may become substitute for that real and inner devotion which involves, as it were, rticipation in His death and in His risen life—a participation which n only be realized by spiritual effort and moral self-surrender. uman nature shrinks from spiritual effort and is always prone to take e easier path. Hence the growing influence of Anglo-Catholicism ong the masses, if it be a fact, is no proof of the truth of its Eucharistic ews. Popularity is often gained at the cost of truth. This, of urse, is not to impugn the sincerity of Anglo-Catholics. Errors are the more dangerous when they are propagated by persons whose cerity is beyond reproach. Nor is it to deny the fact that among the glo-Catholics there is to be found an intensity of devotion to Christ it puts us all to shame. So long as the New Testament is before us nthood can be achieved whatever our Eucharistic views may be.

From this it follows that our protest against materialistic and gical notions of the Eucharist can never be really effective so long as remains merely negative. We must recover for ourselves, in our ebrations of the Lord's Supper, that spiritual vision and experience ich make it for us a real communion with Christ, both in His death us and in His risen power. If the Eucharist is to mean anything must meet Christ there at His Table. We must approach the symbols His dying love with reverence. We must bring to them prepared urts and expectant spirits. Only so can there be for us that Real l Spiritual Presence without which the Eucharist is an empty and aningless rite. As Mr. Bevan recently put it[1]: "We make bread l wine and sacredly regard them as symbols of the Passion of Christ the Cross; then, with minds and hearts incredibly softened and awed thought of what they express, we take these material things and are ritually fed by the act. His presence is there, not in the outward l visible elements, but in the receptive sensitive spirit of the com-nicant, who rises from his knees with fresh strength and love to face common day. The essential feature of the Mass is this experiencing he Divine Presence by the devout soul; it is this only that accounts its continuance through the centuries. Its virtue and the source ts appeal are to be found, not in the *means* (bread, wine, priest, and

[1] In his weekly column in *The Christian World*.

the externalities of the service), nor yet in the belief as to the part th any one of these means plays ; for the means are unimportant, and t belief takes its form and colour from the intellect of the particul worshipper. They are to be found in the undoubted and glorio spiritual reinforcement which the devout soul receives. That spiritu experience is the eternal miracle. It is shared in and enjoyed by th Catholic in the Mass and by the Protestant in his Communion Servic and it is for each the *self-same spiritual reality*. It is no part of th Protestant position to deny the spiritual reality of the Mass. Th Protestant simply feels it a great pity that such spiritual reality shou be encumbered by crude and superstitious notions. True, God can reac us despite our superstition. We can feel the sun through a fog, but w feel it rather better when there is no fog."

Rightly regarded, our Eucharistic experience is richer and not poore than that of the Catholic. And precisely for that reason it demands from us a deeper earnestness and a more perfect self-devotion that w may not miss the Lord when He makes His tryst with us at His table. The Presence of Christ in the hearts of His people is the Real Presence " and we experience it at its fullest and best in the Communion Service because there we are engaged in a personal and united act of re consecration to our Lord, and of the reception of His grace, conveyed t us in eating and drinking of His body and blood, which are symbolize in the bread and wine." If we set ourselves earnestly to recover a that the Lord's Supper may mean for us, we shall not only bear much-needed and potent witness against the current tendency toward Catholicism with its priestcraft and superstition, but, more importan still, we shall discover the most direct road to that recovery of life an power in all our churches for which we have so long hoped and prayed.

E. J. Price.

THE CHURCHES AND THE INDUSTRIAL PROBLEM.

we agree that the churches should not become part of the machinery any political or economic party there remains the duty of defining arly the place they should occupy in the solution of the British and rld industrial problem. For they cannot stand aside. The masses e anxious, restless, confused; with many contradictions they rsue what proves to be on analysis an elementary security in material ings. It is an atmosphere which urgently demands the inspiration a vigorous and constructive Christian faith.

Primarily many of the institutions within the churches can supplent, and even lead, the educational effort of the time. The nineteenth ntury was one of remarkable economic progress. The repeal of the mbination Laws permitted the organization of labour; the dispearance of the Corn Laws was closely associated with more rapid dustrial development; British goods reached practically every arket in the world; and as the century made progress the strict dividualism of the more enthusiastic of the disciples of Adam Smith ve way before the regulation of the Factory Acts, the growth of nicipal and other forms of public enterprise, and the wide extension combine, syndicate and trust. The year 1927 presents a system of dustry in which free competition has been modified almost beyond ognition; large industries like broadcasting, electricity, railways, d others are in effect regulated, with broadcasting in the form of a ictly public corporation; the chemical combine is the latest illustran of large scale domestic fusion; and the international steel pact vers a considerable proportion of the output of steel in Europe, and y very soon include also the British contribution. In short, the ganization of industry as compared with the early part of last tury has undergone almost complete change; it is in line with that cess of shading of one system into another to which the majority the leading economists, headed perhaps by Alfred Marshall, have sistently directed attention.

On paper it looks like the march of efficiency. Within limits that is e. The volume of material things was largely increased. Improvents were effected in the standard of life. But the very progress was ompanied by much misdirection and waste. Industrialism has many y phases. Last century handed on to its successor congested cities, h insufferable slums, on the one hand, and on the other a countryside ch was being steadily drained of many of its ablest sons.

That review of the situation can be presented by the churches with partial fidelity. For, whatever political party or economic movement decide to support, the people must have the plain, considered facts;

and it is important that they should have them within the environment of the brotherhood and love which form so large a part of the Christian faith.

Further, the people must be reconciled to very blunt statement even to-day there are many who fear that when a minister gives what is merely incontrovertible historical summary, especially of social conditions, he must immediately degenerate into political diatribe. They are unwilling to risk the disturbance of their fixed ideas; whereas Christianity is very often maximum disturbance—of the right kind. In short, the material successes of the nineteenth century are recognized; but we must immediately seek to understand where it has gone astray.

Secondly, the churches may very well argue that in all this progress the problem of personal capital has attained nothing like the position to which it was entitled. Personal capital is generally defined as the combination of moral and spiritual qualities in every breast; skill, ability, genius, disposition; something which is constantly struggling for expression. It is sometimes suggested that, side by side with the freedom which larger material resources encouraged, the advance in the total volume of personal capital has been disappointing; have we civilized ourselves into fresh forms of bondage? Few would care to suggest return to feudalism; yet within complete feudalism there was a place of sorts for everybody. The twentieth century is incomparably richer; but what of the derelict thousands whom even public charity does not appear to cover? Be that as it may, we need all the personal capital we can possibly secure. The churches can nourish and strengthen it; and above all they can help to turn it quite definitely into public service.

Having noted the form of industrial change, and the importance of personal capital, the next stage is duty in presence of immediate needs. On practically every phase of the industrial problem—unemployment, remuneration, distribution of national income, world markets, the economic development of the British Empire—there is a mass of the most valuable official and other material. Energetic men in the churches can do much to bring that to the notice of their fellow citizens. Let me illustrate. There are many whose time is limited; the calls of their own occupations are severe. They wish to get, in simple, comprehensive form, an outline of Britain's present position. They will find it in the three volumes of the Balfour Committee on industry and trade, appointed in 1924. The first dealt with imperial and world markets; the second examined the structure of industrial relations; the third is a study of a wide range of industrial problems; the fourth will probably be the presentation of a definite programme. But the three volumes are a small, valuable university. They should be familiar to every employer and to every trade unionist; were they the basis of our present-day negotiation it would be robbed almost immediately of much of the

ndness which is often its leading characteristic. The mastery of these lumes is to-day one of the first duties of the citizen who means siness in service for his fellow men, who wants to make his faith practical and a telling proposition. Is it not thoroughly unchristian at they should lie forgotten on dusty shelves?

In the other problems there is similar wealth of literature. Much the newspaper discussion of the time is clearly mischievous; the iters have made not the slightest attempt to ascertain the facts. en are hammered on the Stock Exchange for much smaller offences; it these writers continue year after year, and often at advancing fees. the moment the trade unions are very much in debate. As an mentary precaution let writers and critics observe their wonderful endly society and similar enterprise during the last century. It has on the admiration of some of the most distinguished economists. But men want to make a case they ignore all these facts, and fasten upon me trade union indiscretion. From that class of debate the churches ust fight to rescue men. It is, of course, unscientific and unjust; e temper which it provokes is plainly unchristian. Everything gins and often ends in the worst possible atmosphere. On the her hand the industrial trust is frequently described as a soulless echanism, although there is much economic and other evidence to ow that it has so far been of definite advantage to the community. w regard it as the last word in industrial organization. But whatever our view of the future, let us at least be exact—or as exact as we can in an inexact science—on the broader and simpler facts.

Thus the churches have a great duty in the steady improvement of e level of public and private discussion. Every Bill in Parliament s a background—in social, political, economic conditions. The people ould know the background, otherwise the Bill is so much printed per. Can the churches make this class of literature live? Not as rtisans, but as citizens urging all to remember Christian duty one to other?

Further, each day encourages the thought that more and more the urches must give attention to the doctrine of the steward and the ustee in industry. In theory, we do not have absolute ownership anything; we hold only in trust, for the service of all. The small en in British industry are disappearing, though this change must be stinguished from the growth of individual savings and capital; the erwhelming proportion of that thrift is invested in enterprise anaged by others. Certain industries like newspapers, soap, cotton-read and others, are already almost if not completely in the grip of ust organization; competition has virtually disappeared. Under the ilways Act, 1921, railways are practically a regulated industry; ctricity under the measure of last year is definitely regulated; oadcasting, as already indicated, is publicly owned. In face of this omentous change political parties seem relatively unimportant.

Below the surface it is the economic organization of the future whic in reality divides them; then the individualist and the collectivi controversies begin. Sometimes, when we recall Sidgwick on th individualist and collectivist minima, we wonder what it is all about the economic society to be will present a judicious balance of thes principles, in which presumably the individual will be fully encourage to cultivate his powers and will find an environment for so doing i what is indisputably the unselfish service of the people. But th churches may well have some difficulty in seeing how that doctrine is to prevail in industry.

If emphasis is laid on the principle of steward and trustee the latest example is probably that of the British Broadcasting Commission. It consists of five members, who receive their salaries within its finance. Its income is derived from the fees of two million listeners at ten shillings a time. It provides for the research, development, and general progress of this great service in the state; and if there is a surplus at the end of the year it returns to the British people through their Chancellor of the Exchequer. Broadcasting is perhaps exceptional in that competition in such a sphere is hardly credible. But the growth of trust, combine, and regulation is bringing other industries into substantially the same position. Meanwhile, one of the chairmen of the large banks, in the January reviews which are now an important contribution to current economic discussion, came very near to the definite recommendation of the principle of public utility; in its strictest form that involves a fixed return on the capital subscribed, the best conditions which can possibly be offered to the workers engaged, and maximum advantage for the consumers of the commodity or the service. He stressed the importance of industry in the sense of service. In all probability, therefore, the movement of the immediate future must be in that direction. It may be that in such a structure we shall find the effective reconciliation of individualism and collectivism; but in any event, especially having regard to the present conditions of world competition and the importance of eliminating all domestic waste in industry, the movement is inevitable; and certainly it should be widely and accurately understood. The doctrine of steward and trustee is bound up with the Christian faith. Its message is one for every unit in the economic field; and were it applied we should have the immediate advantage of the longer view and the permanent gain of working steadily to a goal—whether near or remote—which would mean the definite victory of Christian principle.

William Graham.

THE WORK OF THE MINISTRY.*

SOME CONSIDERATIONS AND A CONCLUSION.

HE aim of this paper is to set down two or three considerations on the ork of the ministry. The only claim these considerations can have your attention is that they are written after nearly thirty years perience.

My mind goes back to a day just before I went up to Manchester a lad of eighteen to begin my training for the ministry. I was lking among the bracken in Bradgate Park in Leicestershire with old country minister of the county—one of the true types of the ristian pastor if ever there was one, in a county with a fine minis- rial tradition including such names as James Legge, Robert McAll, d Alexander Mackennal; and I can catch even now the note of passion the old man's voice as he suddenly stopped in our walk and said me, "Whatever else they do to you, don't let them make you her than yourself." At the time, of course, I did not understand w wise the old man was. But I never forgot his words, and they ve stood me in stead when I have been tempted, as we all are tempted netimes, to try on Saul's armour instead of being just the shepherd l with a sling and one or two smooth stones out of one's native brook.

In the ministry a man's usefulness depends in the end on his being nself, and on not being an echo or an imitation, however good an io or however polished an imitation. There is perhaps no calling which reality counts for so much, and where unreality is so futile. m not here to give anyone advice; and, if I were, the only people night feel the least bit competent to advise would be deacons; and should say to them, "If you have amongst you a minister who is l you should forgive him almost everything else—even the colour his hair and the age on his birth certificate."

It is not easy to be real. Ruskin, you will remember, was always ising the work of Turner, and at first he was rather given to under- uing the work of other living artists. One day Turner told Ruskin his, and, speaking of an artist's work, said, "You do not realize how icult it is." The work of the ministry is in some ways a fine art. the onlooker the ministry seems easy, but the onlooker does not lise how difficult it is. That is to say, how difficult it is if a man ideals which he will not forsake, and if he has grasped the deep son for there being a ministry at all.

The calling of the ministry is something in its own kind, originated commissioned by Christ Himself for His own redemptive purposes ards mankind. Without drifting into the details and points in

* A paper read at the Gloucester and Cheltenham District meetings of the cestershire Union.

which a great principle may be lost, I take it the Christian ministe is to sit very lightly to the honours and gifts of this world and is t have his reward (if indeed he is to look for a reward at all) not here but entirely hereafter, in the fulfilment of the mystic words, "The that turn many to righteousness shall shine as the stars for ever an ever." Now the excessive difficulty of this, if it is to be a living an constant principle, is evident: "The cares of this world . . entering in, choke the word." St. Francis of Assisi's ministry wa one of the purest imitations of Jesus Christ; but to see to what th Franciscans had fallen by the end of the fourteenth century and the times of Chaucer you have only to dip into the *Canterbury Tales*. On the larger scale of history this illustrates the danger from which we are none of us ever exempt. The world is around us. We are immersed in its interests. And the world is as clever as ever it was with its lures. The only difference is that the flies are differently dressed.

Up to a point the work of the ministry is shaped by the mind and conscience of the churches; and to this extent it is true that the churches get the ministry they make. This is true only so far: but it is so far true that one wonders whether the influence of the Churc upon its ministry is sufficiently reflected upon. This is an influenc that is always telling, either for good or for ill. For a Christian ministr is not something you can buy in the open market, if only you have a dee pocket and can pay the price. It comes in another way; much a the wind comes, or the light; and it is always partly a reflection what the churches are in themselves. There are churches of our ow order that have been marked by a succession of wonderful ministrie and it is partly because they have themselves made these ministrie These were their ideals, at least up to the point that they had the seein eye for the things of God. And are there not churches where we s ministries follow one another in a succession of deepening gloom a disappointment, which can hardly be unrelated to something defecti in the Church itself. This point, that the Church—within limits, course—makes its own ministry, is a pertinent point for a representati gathering like this. It is a point that matters especially in church of our own order, where the ministry is so closely and so intimate one with the whole body of members, admitting nothing of sacerdot distinctions, and very little troubled about the recognition of Orders What then is the ruling notion among us of the work of the ministry When the churches come to the vital issue of the ministry, as they must do now and then, what is the picture they have in their minds Sooner or later the Church gets the sort of ministry it believes in.

But to come a little closer to things that are in the background It might seem as though the Christian ministry, which began in time and in an air so different from our own, must now from sheer de crepitude be ready to be replaced. Well, what is it proposed to put i its place? I know of nothing that by the most generous estimate ca

e reckoned on for the kind of contribution which the Christian ministry, ith all its many lapses and failures, has for nineteen centuries made to ıe life of man. Looking at all that has happened, and seeing how ıe work has gone on while the pride and strength of the world have ɔent their brief day in the sun on the way to oblivion, there must be ɔmething in this work that touches the unchanging in human nature, nd it must have its deep reason in the spiritual needs of the race. hat seems to be Paul's meaning when he defines his own position as A servant of Jesus Christ, by the will of God, separated unto the ospel." It is the Gospel that comes before and conditions the inistry ; so that apart from the Gospel there is no sufficient reason ɔr our being in the ministry at all. We are not ministers for the sake f some possibly cultured or refining influence on our circle—a notion hich lies very near the vulgarity of " a gentleman in every parish " ; o, nor to undertake the semi-public duties which often fall upon us ; nd not even to be reformers of society, in the definitely political sense ; e are ministers because of the Gospel. The thing that matters infi- itely for us is that we have a revelation—the revelation made by God ı these latter days in His Son.

Our work is first of all a care of souls : a care of human souls, hose life here is a pilgrim life, and not the settled life of an eternal ty—though indeed the soul itself is of eternity, and its interests are ɔund up with possibilities of an eternal kind. Man, who knows not ven the hour of his birth, but is set in the midst of mystery, knowing ıly that he is a living soul, needs and longs for a Gospel of grace and ɔrgiveness. It is for man in this aspect of his present necessity, and his eternal future, that our real work lies. And, my brothers in the inistry, if we are to be as fixed lights in the world, and not mere shoot- g stars whose brilliant path is only a tragedy, it must be through our aving a Gospel which has looked into the abyss as well as to the ountains ; and though it were to mean that in some humble way of our wn we had to pace alone our own Ravenna, better a thousand times ıat—yes, better that—than blurr the eternal distinction between ght and wrong. The Atonement is not a figment of the schools ; it presents an eternal necessity in human nature, as that nature now . The charter of our hope is that where sin abounded God did make ace much more to abound. And if we are weary, as we very well ay be, of the controversial theology of sin, and the crude extravagances revivalism, we may at least turn to that distinction between wicked- ss and righteousness, which is drawn for us in letters of fire, with ore than the fingers of a man's hand, in the masterpieces of literature— the *Divina Comedia*, and in the scenes of *Lear* and *Macbeth*. Like e Ancient Mariner, man has shot the Albatross ; and like the Mariner must be saved in the Pilot's boat. The forms of these truths may ange, but never the truths themselves, which are as old as the justice d mercy of God.

And this brings me to another question; the demand that our beliefs should be consistent with modern knowledge. This opens out a very wide field which I can hardly touch upon now. But perhaps I may say this. I have come to the conclusion that there is nothing in which we have more need of patience with one another. Certainly a man cannot live two or three intellectual lives, and in honesty he will not try to do so. We must treat our congregations with openness and we must endeavour our very best to be guides and never dictators in the fields of belief. Our congregations are (as Burke said of the English nation) good natured; and, except here and there, they have none of that fierce fanatical temper which is never happy unless it is preparing for theological battle. But again I say it; the great thing we have need of is patience, and after patience to be spiritually and mentally alert and fully alive ourselves. Will my brethren forgive me one word? I am a little disturbed when I look at some of your libraries. They are too expensive. Charles Lamb loved his ragged veterans, and longed to strip off the russia leather from the encyclopædias wherewith to clothe them. Our libraries seem to me sometimes to forget that the springs that never run dry are the old masters who are only old—as Falstaff said that he himself was old—old in "judgment and understanding." For a very few shillings we can all have these for our daily companions, and, if we burn the night lamp for our midnight companions too; and they will lead us out into the open, and to green pastures and living waters.

The thing to remember here is that truth is not something new in the world; and also that all truth is one. Truth in religion and truth in science or in art, though they may seem divergent and contradictory at the first, yet if they really are the truth and not hasty inferences, will be found, if we trace them back in their own proper courses, to rise at last on one final height; just as the Severn, the Wye and the Rheidol, which are so different in their range and character, all begin on the summit of Plynlimmon. Perhaps you will recall George Borrow's account of his visit to Plynlimmon, and how he drank of the three springs which are the origins of the three rivers, saying it was not enough for him to see the sources of great rivers, but he must drink of them as well. It is this larger sympathy, this more generous thirst, this acquaintance with the greater altitudes, that we need if we are to do our part in commending the truth of Christ to the restless intellect of our day. The man who shall do for our own day what Bishop Butler did for his day will be a benefactor to every Christian Church; but I do not believe that such a man will be either a Fundamentalist or a Modernist, as those fighting, propagandist terms are now used.

One other thing: and that is the difficulty it is to keep one's freshness of mind, and not to lose the vision. One part of the trouble is the variety of demands made on us. But the other part is much more

ith ourselves, and has to do with the things which Richard Baxter as in mind when he writes on the need there is for a minister's *care of mself*. Where men break down, if they do break down, is seldom rough lack of ability, or lack of good desires, but rather through a st which creeps almost unawares over mind and soul. We may come slack without knowing it. I am speaking as a brother amongst rethren. I have never forgotten Ruskin's saying that whenever you e good work there has been consuming and continuous industry, and at cleverness and imagination are never enough unless there is also ern and faithful toil. The only way to keep one's mind and soul esh is by sleepless effort and by a refusal to do anything that interres with the main purpose for which we are called. These are things at turn on personality more than on organization: and I will venture e opinion that organization has done all it is ever likely to do for ongregationalism, and that the future will more and more depend n what manner of men we are.

These are just two or three considerations out of my own heart's perience. My conclusion is very brief. It was suggested to me that should speak to you on whether we need a new type of Christian. rankly, I do not know that we do: "No man also having drunk d wine straightway desireth new: for he saith, The old is better." hat we require are better Christians; truer to the original. A finer *nitatio Christi* is no doubt our need. And my conclusion about the inistry is the same. It is not a revolution in the ministry that we ed, but a more deeply engraven imitation of Christ in a ministry more d more like the shining form once seen on Hermon in the day of ansfiguration, and seen afterwards by an astounded world in the forgettable splendour of the Cross.

The original is there before us, and it is the greatest ministry men n ever see. May we not be content if by any means we can assimilate r own to that form, if we can deserve for ourselves the description ich the father of English poetry gave five centuries ago of his "Poor rson of a Town":

> Christë's lore he taught, and His Apostles twelve;
> But first of all he followed it himself.

A. T. S. James.

LUDWIG VAN BEETHOVEN.

BORN: DECEMBER 16TH, 1770.
DIED: MARCH 26TH, 1827.

"WHEN I listen to the C minor Symphony, I feel like a travelling tinke looking at the Forth Bridge!" These are the words of Sir Edwar Elgar, the greatest of living English composers. Sir W. H. Hadow one of our ablest musical critics, has said of Beethoven: "We ar separated from him by a century of discovery and invention; in al that time there has been no music like his which holds such an *élan* o vital force in such complete mastery of structure and design." What was it in Beethoven and his music that has won such reverent homage? What was it that he did for music?

Music came into its own far later than the sister art of painting If we are to seek the development in painting which was parallel to the development which Beethoven inspired in music, we shall have to go back to Giotto. Italian art had long been under Byzantine influence and was stiff, formal, conventional. In the numerous representations for instance, of The Annunciation, the angel Gabriel was always on th left, and the Virgin on the right. The figures were almost invariabl placed in a cloister or arcade, and separated by a division of som kind. The faces were "wooden" and without expression. These wer the recognized conventions, and artists allowed themselves to b bound by them. In Giotto's work, however, we have for the first tim in Italian painting people who are alive and can feel. Passion, fea anger, peace are in their faces; they look as if they can move. Parall with this was the marvellous work which Beethoven did for music. H found the art bound by certain forms and conventions, and he emanc pated it. On being told by his master, Albrechtsberger, tha "consecutive fifths" were not allowed, he replied, "I allow them. And yet it was not that he was contemptuous of the past. Even o his death-bed he studied once again the works of Handel, and was hear to say, "I can still learn." So far from despising the forms an conventions of the past, he observed and used them, so that much o his noblest work was strictly orthodox in its form and technique; but they were made to be the pliant instruments of his genius. They became his very obedient servants. Indeed it is exactly here that we see one aspect of the prodigious genius of Beethoven. Haydn writing a symphony, knew that there ought to be four movements in it and so four movements there were; Beethoven knew that tradition prescribed four movements, but it was not tradition but his own desire that was responsible for the four movements in nearly all of his nine symphonies. The result is that in Haydn we have delightfully melodious music, whilst in Beethoven we have the outpouring of a great soul

is scarcely an exaggeration to say that, having heard one of the mphonies of Haydn, we have heard all; but in Beethoven every ece, every movement, is different. Haydn is constantly saying the me thing, but in different words; Beethoven very rarely indeed peats himself. In the symphonies, for instance, every one of the nine st movements is entirely different from the other eight, and the same equally true of the other movements. Hence the music of Beethoven full of meaning; it speaks home to the heart; it expresses the joys d sorrows, the pathos and the humour, the despair and hopefulness, human life. It usually observes forms, but it rises high in freedom ove them.

Obviously this means more than that Beethoven was a supreme aster of the forms and technique of his art. Behind the marvellous usical genius there was a very remarkable and really noble personality. was, however, a very mysterious personality. Both heredity and vironment fail us utterly when we seek the explanation of it. His ther was a quite worthless and shiftless person, and brought little to s home except the discomfort and difficulty which the drunkard variably brings. The mother was a kindly woman—" the best friend ever had," Beethoven said—but she was easy-going, and certainly had spiritual or intellectual resources with which to enrich the life of her n. The wonder is that Beethoven did not grow up with a great hatred music, for his earliest experiences of it were bitter enough. He was iven to it at a very early age and kept at it with a strict and cruel hand, s father having the idea that money could be made if the boy were troduced to the world as a prodigy as Mozart had been. Fortunately is method of instruction ceased when Beethoven was nine, and the y was committed to the care of more competent and sympathetic achers. At school he learned reading, writing, arithmetic and a little tin, but he left at the age of thirteen. Later he fell in with a certain mbona, who gave him lessons in Latin, French, and Italian. During ese years he was engaged as a musician in the household of the ector of Cologne. It was all very dull and prosaic—little helpful, one uld suppose, to the development either of musical genius or of person- ty. Finer influences did indeed come into his life when he was hteen. It was then that he had the happy fortune to be received a friend into the home of the von Breuning family—a mother, three ns, and a daughter. It was a home of culture, and here Beethoven me to know something of the literature not only of his own country t also of England. Here also he met Count Waldstein, from whom received much encouragement as well as such practical help as the t of a piano.

Such were the influences under which Beethoven lived during the mative years of his life in Bonn—a drear home, a worthless father, indly but somewhat helpless mother, a limited education in a small ool, the routine duties of the Elector's household, and, at length,

the kindly friendship of cultured people. Out of that came a man wit a great soul—generous, sincere, reverent, sturdily independent, ver sensitive, and loving fun.

He came to Vienna when he was twenty-two years old, and immed ately gave himself with intense earnestness to his work. He receive lessons from Haydn and from Albrechtsberger and others; but h possessed a will of his own which made him a quite unsatisfactory pupi "Have nothing to do with him," said Albrechtsberger to another pupil "he has learned nothing and will never write in decent style." Undoubtedly he had learned a great deal, but already he had determine to use the devices of his art for self-expression and never to allow them to repress the instincts of his soul.

Henceforth Vienna was his home. To attempt to follow the incidents in his life in any detail would be tedious. It is sufficient to say that we find Beethoven a welcome guest in the homes of several people of position—Prince and Princess Karl Lichnowsky, Baron von Swieten Prince Lobkowitz, Count Fries, Count Browne, and the Archduke Rudolf. It says much for these friends of his that for the most part they remained loyal to him in spite of his eccentricities and angles Sir George Grove has made himself responsible for the truth of such stories as the following:

On one occasion, in the house of Count Browne, Beethoven wa playing a duet with his friend Ries, when two young people at the othe end of the room commenced talking; immediately he stopped an exclaimed, "I will play no more to such hogs!" No persuasion coul make him play another note, nor would he allow Ries to play. It wa not that his personal vanity was wounded, but rather that he resente the affront to his art.

When he was residing in the home of Prince Lichnowsky, the princ knowing how sensitive Beethoven was to anything that suggeste neglect, gave orders to the servants that they must always atten promptly to Beethoven's bell, giving precedence to his call over a others. Beethoven, hearing of this, immediately engaged a servan of his own.

At a rehearsal of "Leonora" the third basoon player was absen and Beethoven was furious. Prince Lobkowitz, a most loyal friend tried to smooth things over, suggesting that as the first and second bassoons were present the absence of the third mattered little. Afterwards Beethoven went to the entrance of the Lobkowitz Palace and shouted, "Ass of a Lobkowitz!"

Three of his friends tried to arrange a concert for the performance of the Choral Symphony and the Mass in D. They were entirely disinterested, and were faced by great difficulties; but Beethoven conceived the idea that they had some ulterior purpose, and forthwith sent three notes all to this effect: "Falsehoods I despise. Visit me no more. There will be no concert. Beethoven."

Truly this was an impossible sort of man ; but it is not difficult to e Beethoven's point of view in these misunderstandings. He thought iat Prince Lichnowsky in ordering his servants to be specially attentive him was treating him as an easily offended person. Certainly he was ; ut Beethoven had a self-respect which resented such treatment. And e was angry with Prince Lobkowitz because the latter treated an nperfect performance as though it did not matter. If it had been ie twentieth bassoon that was absent, instead of the third, Beethoven ould have been equally angry. He could not tolerate a person who as satisfied with a performance in which even the smallest part was issing. The friends who really knew him must have understood all is, or they would scarcely have treated him so indulgently. They new that these savage eccentricities came from a soul very honest ut untamed. Moreover, whenever Beethoven discovered that he had een unjust he never failed to beg for forgiveness, and he never excused imself. On one occasion he told Hummel that he was a " false fellow " nd consigned him to the horse-butcher, but the very next day he wrote, You are an honourable fellow, and I see you were right. Your eethoven embraces you."

It is to be remembered also that beneath this passionate impatience ith anything that offended him there was a very beautiful generosity nd tenderness. To the younger Ries he wrote, " None of my friends iall want as long as I have anything." And that was true ; he was ady to give away his last coin to any one who asked for it, even though e had been on bad terms with the suppliant half an hour before. To s worthless nephew after a particularly bad escapade he wrote, Only come to my arms ; not one harsh word shall you hear. You iall be received as lovingly as ever ; only come ! "

If there had been nothing more to record of Beethoven than this, would be easy to understand that when such a man expressed himself music it would be great music. But there is much more. Did any an ever suffer a more terrible misfortune than Beethoven ? With a ul thrilled by beautiful sounds he spent the last fifteen years of his e in a world of absolute silence. It is uncertain when he was first vare of the approach of this deafness, for he seems to have kept his rrow to himself for a considerable time. But eventually it was ipossible to hide it any longer, and then the cry that went from his ul was terrible in its anguish : " O you, my fellow-men, who take me denounce me for morose, crabbed, or misanthropical, how you do e wrong ! You know not the secret cause of what seems thus to you. y heart and my disposition from childhood up inclined to tender feeling goodwill ; I was always minded to perform even great actions. But nsider that for six years past I have fallen into an incurable condition, gravated by senseless physicians, year after year deceived in the hope recovery, and in the end compelled to contemplate a lasting malady. . . If now and again I tried for once to give the go-by to all this,

O how rudely was I repulsed by the redoubled experience of my defecti hearing; but not yet could I bring myself to say to people, 'Spe louder, shout, for I am deaf.' . . . O God, Thou seest into m inward part, Thou art acquainted with it, Thou knowest that love man and the inclination to beneficence dwell therein. O my fellow-me when hereafter you read this, think that you have done me wron and the unfortunate, let him console himself by finding a companic in misfortune, who, despite all natural obstacles, has yet done ever thing in his power to take rank amongst good artists and good me . . . O Providence, let for once a pure day of joy be mine—so lon already is true joy's inward resonance a stranger to me."

And yet the man from whose inmost soul this cry of anguish cam wrote music full of boisterous fun and gay humour! Nothing coul have been braver than the way in which he defied this calamity and refused to allow it to cause him to do less worthy work. He migh never hear his Choral Symphony, but nevertheless infinite care must b taken in the writing of every note. Indeed, his deafness, driving him int himself, made him live even more intensely for his art, so that the latte period of his life produced the most marvellous examples of his genius

But the fun is always near the surface, and breaks out repeatedly It is there in the slow movement of the C minor Symphony in a passag which sorely offended the dignity of the older members of the Ph harmonic Society in London when first they were invited to play it. comes in like the braying of an ass in the midst of a solemn ceremon Boisterous fun, as Beethoven's always was! But it bespeaks a gre soul who could so triumph over his sorrow! That Beethoven shou write great music, music with a new message, is not at all wonderful.

Not all the joys of life, however, were denied to him. Even thoug he could not hear the song of the birds, yet to the last he loved t country. "No man on earth loves the country more," he sa "Woods, trees, and rocks give the response which man requires. Ev tree seems to say, Holy, Holy." Every summer he left the hot a crowded city for the country, and it was there that his great work with few exceptions, were planned and composed.

To all that has been said of Beethoven's character it must be add that he took endless pains in his work. This is apparent from h sketch books, wherein we find his unwearied efforts to satisfy himself Passages of music are repeated over and over again with slight change Frequently years are allowed to elapse before a passage is allowed t pass from the sketch book to a composition. An outstanding exampl of this is to be found in a certain passage in the Choral Symphony (1823 which in its original form is to be found in a sketch book of his youth at Bonn. Obviously he loves the passage, but it is many a long yea before he is satisfied with his treatment of it. Nothing less than hi best will satisfy him. "Had he carried out all the symphonies begu in these books, we should have had at least fifty." So Sir George Grov

otes from "one who knew them (the sketch books) well." For ethoven life was intensely earnest.

A remarkable man indeed ; one of God's most wonderful gifts to the rld. The secret of his music is apparent. To a marvellous musical nius was added a truly great personality. He was a man generous d kind of heart, having a great hatred of all shams and falsehoods, ave to a superlative degree in adversity, loving birds and beasts, the lds and the trees, content with nothing except his best, revelling in art. That is why his music speaks home to the human heart. In nnreuther's words :

" Beethoven speaks a language no one has spoken before, and treats things no one has dreamed of before ; yet it seems as though he were eaking of matters long familiar, in one's mother tongue ; as though touched on emotions one had lived through in some former existence. . . The warmth and depth of his ethical sentiment is now felt the world over, and it will ere long be universally recognized that he s leavened and widened the sphere of men's emotions in a manner in to that in which the conceptions of great philosophers and poets ve widened the sphere of men's intellectual activity."

J. F. Shepherd.

A DEFENCE OF CHRISTIAN MODERNISM

MODERNISM in its general sense (as distinct from the specifically Rom Catholic variety) may be defined as the conviction that drastic statement of Christian beliefs is necessitated from time to time—and particular at this time—in order to bring out their compatibility w the best modern scientific and historical knowledge and philosophi thought, and that such re-statement, though involving discomfort some, is possible without sacrificing any ultimate religious value. T defect of this definition is that it would be claimed as true of themselv by many who have no wish to be regarded as modernists: and t defect is difficult to remedy, for there is no definite external standa by which such men's beliefs can be proved whether they be modernis or no, and one ought hardly to assume without detailed examinati that their conclusions are inconsistent with the definition they c accept of their own viewpoint. We must supplement our definitio therefore, by reference to the general type of doctrinal conclusion wh those who call themselves "modernists" usually reach. True, t type includes many specific positions which one is not prepared defend; for, inasmuch as they are not all consistent with each oth no one man could defend them all. When a man offers a defence something, that something usually means his own personal opinion or, let us rather say, his personal faith; and the present paper is exception to this general rule. At the same time, I venture to feel t I am pleading the cause of Christian modernism in general. I hope apology is required for the frankness which considerations of cla and brevity will necessitate. In seeking religious truth, man is obey the noblest of his instincts; and no such quest is possible without co-operation of others. But co-operation is impossible unless men w differ will frankly express their thoughts without using question-begg epithets and labels, with due tenderness towards the feelings of othe and with great reverence for Him Whose truth they aspire to learn.

Now the antithesis to modernism is neither orthodoxy n evangelicalism, but traditionalism—either the avowed traditionali of the Romanist and the Fundamentalist, who would both reject t declared basis of modernism, or the unavowed traditionalism of so Protestants, who have no quarrel with this basis, but who quarr with nearly everything erected on it which involves any change traditional terms and propositions. The warning needs to be give that a belief is not necessarily of permanent value because it has be valuable in the past: religious history affords many instances of the ne of occasionally abandoning treasured views in the interest of new ones. At the same time it is doubtless true that some theologic thinkers are infected with a desire resembling the political habit

ch Cromwell complained: "Nothing was in the hearts of these
except 'Overturn, overturn'." The temptation to abandon
efs because they are traditional is pernicious; and modernists must,
ourse, resist it, if it arises.

The case for modernism therefore cannot be established simply
he issue new *versus* old. The only issue that really matters is this:
it true?" Questions of expediency, and even of value, must wait
hat. When men differ as to whether a thing is true or not, their
plan—if they desire to compose the difference—is to define the
nd common to both, and then to show each other the steps by which,
ting from this common ground, they reach their respective con-
ions. Every step of the one being open to the other's scrutiny, it
ld be possible to locate the point of divergence, and thus to determine
t concessions on either side are necessary. That the universe is
onal enough and truth objective enough to permit and encourage
e operations, is the necessary pre-supposition of all argument.
we not then declare, as part of the ground common to the modernist
his fellow-Christians, the belief that man lives in a great objective
ld of realities and values which, despite its manifoldness, is one;
ch is his natural home; and which he is therefore not only disposed
ove of truth to investigate, but is capable of progressively discover-
and interpreting by the use of those powers, intellectual, moral,
tual, and intuitive, with which he is endowed? Common also to
modernist and other Christians is the belief in one infinite, perfect,
personal God, Whose judgments are often unsearchable and His
s past tracking out, but Who has yet made us in His own image
for Himself, and has given us the ability to search and to see the
n, to know and to do the right, and to desire and to attain
wship with Himself.

The next point I claim as common ground is that religious truth
omething *to be learned*. Traditionalists will at once exclaim:
at is true of natural religion—but not of revealed religion; revealed
ion is not learned but imparted by direct gift from God." But if
aled religion is not to be learned, why do its champions teach it,
argue in its defence? Assuming that revealed truth is distinct
natural religion, it does not follow that the former is not something
learned. Man has got to see that it *is* a revelation and to find out
it signifies. That means learning. Its content is doubtless
ent from the study of astronomy or medicine or art or good
ners; but all alike are instances of man *learning the truth* about the
tive world of facts and values.

follows from these premises that light may be thrown on our
ous differences by an analysis of the *process of learning*, familiar to
n many less contentious fields of study. What does learning
uppose, besides a universe of objective truth and a mind capable of
rehending it?

This mind can learn something by its own observation and reflectio unaided by anything other than God's truth itself and its own divine imparted capacities, *e.g.*, our early discoveries of the simple facts space and the physical properties of familiar objects. Mathematic truths also fall partly under this heading, as Menon's slave and the bo Pascal would tell us. But original discovery is nearly always inte woven inextricably with knowledge derived from other teachers. W are throughout life dependent for our knowledge upon the teaching o others who know more than we do. Lonely meditation might teac me many geometrical truths ; but it could never tell me the depth of th Pacific or the date of Alfred or the time of my train to London. S too, in the deeper things. Man by himself may hear, as Abraham did and as savages have been known to do, the voice of God within, ma learn to love and even pray to Him ; but if he would learn fully abou His ways, he must learn it, in part at least, from the lips of others.

In all this learning from external teachers and despite all dependenc upon them, the authority of the " inner light " (reason, conscience, an the sense of God) remains ultimate. This ultimacy, though ofte ignored, is demonstrated by the following facts :

1. Every learner calling his soul his own must and does *himse choose his own teachers*. This autonomy of choice is integral to a learning of religious truth—it is no perquisite of the Quaker or t Protestant or the Higher Critic : it holds good also of the Fundame talist and the Catholic. However absolute your trust in this or th religious authority may be, the fact remains that the one wh constitutes such an authority *your authority* is your very own self, a not another.

2. Throughout our learning, we keep a check on our teachers. student of history or astronomy soon realizes that, in learning from h " authorities," he must be able to recognize misprints, to correct obvio slips, to distinguish between the more and the less certain statemen made, and to form his own opinion when the authorities differ. N ought a pupil to consent to learn on any other conditions ; for if he h no power within entitling him to dissent from his teacher, then *eo ip* he has no right to choose one teacher rather than another : and th all his study comes to a standstill.

3. The supposition is always tacitly made that what we accept o others' authority we could verify personally, if we had time an opportunity to travel over their ground. If I take it on trust fro Newcomb that the moon is 238,830 miles distant from the earth, o from Bury that Constantius died at York on July 25th, A.D.306, it i on the tacit understanding that, had I time and opportunity to g over their calculations, I should arrive at the same results. Doubtles the supposition of personal verification is often remote ; but the fac that it is admittedly present in scientific study creates the presumptio that this is also the case in religious investigations.

4. The individual alone can satisfy himself as to when he has ınd the truth. Ultimately he and no one else must decide whether ıat his teachers give him passes the test of comparison and consistency th the rest of God's universe of fact and value.

Incidentally it follows from this modernist " Grammar of Assent," at man is dependent on God's universe of truth itself, and not on any fallible teacher, as the one guarantee against error.

Authoritarians—whether biblical or ecclesiastical—reject the ımacy here claimed for the " inner light " of the individual. But ch a rejection must always founder on the inconsistency it inevitably ıbodies. Thus traditionalism, by pleading and arguing with the lividual, presupposes in him a certain capacity of judgment ; but th utter inconsistency it immediately proceeds to belittle and prohibit is capacity as soon as the great initial decision has been made on the ength of it. So to the Fundamentalist I say : if I have no gift of lgment entitling me to pronounce *Genesis I* untrue to fact, or to deny at God enjoined massacres, then *a fortiori* I cannot trust myself to nsent to any of your arguments for Scriptural infallibility. And to e Catholic I say : if, as you argue, my private judgment is such a verty-stricken instrument that it does not entitle me to believe as ainst the Church that Christ did not institute seven sacraments or at religious persecution is always unchristian, then I certainly have t sufficient intelligence to admit the soundness of your arguments for pal infallibility. I cannot accept the infallibility of Pope, Bible, or y other objective standard, without presupposing the trustworthi- ss of my private judgment in order to do so. And when this pre- pposition is made, the *necessary* infallibility of the other disappears.

Some attempt must now be made to indicate roughly the actual nclusions that seem to be involved in the acceptance of this funda- ntal contention.

In regard to the Bible, the modernist does not regard all its state- nts as true or all its teachings as Divine. For him the whole is torically interesting ; but he freely uses his powers of weighing idence to reject such of its narratives as appear unreliable, and to construct the history of Israel and of the early Church according to the idence naturally interpreted. This general method is called " higher ticism " (in distinction from " lower criticism," which aims simply recovering the original wording of the documents), and has ablished itself in the esteem of all serious students who do not proach Scripture with *a priori* assumptions as to its inerrancy. As religious teaching, the modernist freely picks and chooses, learning m those portions that bear the stamp of Divine inspiration and tting the rest aside. He does this avowedly and openly (as he does historical criticism) by trusting that power of learning truth without lich he could not see any more religious value in Scripture than in the *ran.* The Fundamentalist also does it : but on his own principles

is utterly unwarranted in doing so—for if Scripture is, as he declares his *ultimate* authority, by what right does he prefer one part to another? The modernist believes, on the strength of human experience, that Scripture surpasses other books in the amount and clarity of the truth it teaches; but he contends that the *kind* of inspiration its writers enjoyed does not differ from that of Plato, Augustine, Thomas à Kempis and Wordsworth. Those parts of it that are unedifying he treats as he would any other unedifying piece of ancient literature; and he rejects as arbitrary the assumption that, because a passage is included in a canonical book of Scripture, it necessarily contains some religious teaching relevant to modern need.

The modernist reverences the Creeds as representing the sacred convictions of many Christians, and sincerely desires to retain the saving truth they were intended to preserve; but he denies that there is any cogent ground for elevating them into absolute, infallible standards to which all must bow. Such elevation is no less arbitrary than Scriptural Fundamentalism. The anomalies of Christian disunion to which it leads are glaring. Allowance must be made for the limitations—philosophical and other—of those who framed the Creeds—limitations which forbid us to assume that their words and thoughts ought to bind ours.

Regarding the central topics with which the Creeds deal, the modernist feeling would be that they attempt *precise* statement in a region of thought where, apart from particular philosophical limitations, man's mind is incapable of precision. The doctrines of the Trinity and the Two Natures in Christ are offered as a philosophical synthesis of the data of early Christian history and experience; but as philosophical constructions they introduce for many more difficulties than they remove. Modernists are therefore content to adhere to the great and wondrous facts of history and of religious experience out of which the doctrines sprang, stating them in the best terms they can find, but declining to submit of necessity to the imperfect formulations of others.

As for the Gospel-story, the modernist position is that the traditional Church-view of Jesus unduly obscures His true humanity, as Dr. Gore has admitted; that the physical miracles (virgin-birth, walking on water, loaves and fishes, stilling the storm, physical, or at least corporeal, resurrection and ascension), are more naturally and truthfully accounted for as religious legends than as historical facts; that His divinity is to be sought, not in physical marvels, but in the moral and religious grandeur of His life, His ministry of healing, and His proved power to save men from sin and bring them to God. His death effects salvation, not by appeasing an offended Deity with expiatory sacrifice, but because, as a deed of supreme love and courage, it opens men's eyes to God's goodness and their need for pardon. The modernist declares "Jesus is Lord" with all the fervour of the Salvationist; and according to Paul no man

n say that except by the Holy Spirit. Jesus is the embodiment of e Divine in human life ; God was in Him reconciling the world unto mself, and He was sent into the world that He might become the stborn among many brothers.

Many, who accept in theory the basis of modernism as defined above, t only reject several of its conclusions, but are hostile to the ovement generally because of certain *a posteriori* objections which ey, in common with its more radical opponents, feel to weigh against it.

1. It is urged, for instance, that the modernist, in emphasizing the bjective elements in belief, repudiates all external authority. A tholic critic noted on the margin of a paper of mine : " The Catholic es his private judgment to accept authority, the Protestant to pense with it." " Your position," another friend once wrote, . . seemed to be that of a theist, who sets all bibles at naught, or, at is the same, regards them as interesting records of folk lore." The swer is that I reject not *all* bibles, but only some ; and I do this by ecisely the same right that my friend himself uses when *he* rejects oks that are to him not bibles. As a Protestant I use my private lgment, not to dispense with authority, but to select it, which is actly what the Catholic does when he prefers the Church's authority that of Galileo or Darwin or Wellhausen. To claim the right to select thorities involves indeed the repudiation of some, but also the ceptance of others. The modernist emphasizes the subjective factor cause, though real, it is usually ignored, not because he is a self-ficient solipsist who refuses to learn from others.

2. Many suspect that modernism repudiates the supernatural and cludes God from history and life. The only basis—and it is a totally dequate one—for this suspicion is the fact that *some* conclusions in blical criticism are held in common by Christian modernists and by nostics. Christian modernism does not give God a smaller place in world than traditionalism, though it sees His presence differently. t harder to believe in God as Creator and Friend when we discover t our earth is not the immovable centre of the universe, but a tiny net, or that the rainbow is not a reminder of deliverance from the od, but is produced by the refraction of light through rain-drops ? t at all. Why, then, should history be less divinely significant when conclude that Moses did not write the Pentateuch, or that the world s not created in six days, or that our Lord was born naturally from se whom God had joined together, or that the story of the crowd-ding rests on a mis-interpretation of a normal incident, or that His y never rose and ascended ? Are miracles the chief guarantee of d's interest ? Is God less present with us when, though abandoning racles, we daily learn more of His wisdom in nature, become more sitive to His beauty, hear His voice more clearly in words of kind-s and truth

from the dim past and present clear,

recognize His goodness in brave and loving deeds, deepen our insig into His purpose, and are disciplined into closer obedience to Him l learning from Jesus? Nay, modernism sees more of God in life tha traditionalism; for without belittling His transcendence, it emphasiz His oft-forgotten immanence, and it claims that its subjectivism simply the recognition of a truly Divine gift in man's intellect an conscience.

3. Modernism is often disparaged for the disagreements of criti and the obvious foolishness of some critical conclusions. We migh here turn the tables on the objectors and ask: If the absurd conclusion of some critics discredit criticism, how will traditionalism fare subjected to the same test? It would not be difficult to weave tissue of amusing absurdities out of its exegesis. On that issu therefore we had better cry "quits." Modernism admits the risk o error, and knows no fixed set of infallible propositions, though (lik natural science) it has its body of generally accepted conclusions base on research. The risk of error in historical, as in other, research i due to the personal factor of the investigator. But risk of error doe not prevent us learning the truth. Our angle of vision, our distance fro objects, and the quality of our eyesight, cause each to have his ow private series of pictures of the world around—pictures always limite and inexact, yet revealing a real world and reliable enough for practic purposes. Our hearing is limited, and often we mistake what is sai yet we rely on it as a serviceable index to real sounds. Our intellects a limited, and yet we know we can learn truth with them, despite th risk of error. Why should religion be the *one* field in which fallibili should be allowed to vitiate the process of learning and sap our trust the accessibility of truth? Our choice does not lie between t modernist's fallibility and someone else's infallibility. Fallibility there anyway; and it is surely better to get as near as possible to t truth by use of reason and evidence than to forego search through fear mistake, and to cling blindly to some arbitrary affirmation, traditiona sacrosanct but probably inaccurate. Doubtless it comforts many believe that Moses wrote *Genesis* and Paul *Hebrews*, and that Jes changed water into wine and blasted the fig-tree; but if, in point fact, these things were not so, surely it is better not to believe the Modernists insist on biblical criticism simply because it brings us neare the actual truth. The corrective for the mistakes of critics lies, not i Fundamentalism, but in more criticism of a still more careful an reasonable kind.

4. Again, it is said that modernism is religiously barren an negative, has no Gospel, and no use for the concept of sacrifice. W reply, modernism does not exclude sacrifice from the ethical relation between persons; what it repudiates—and repudiates rightly—is th importation, into Christian doctrine, of ideas associated with th primitive and erroneous Jewish custom of trying to conciliate God b

killing and burning animals. Against the other charges, one has to urge the failures of traditionalism. Multitudes of young, thoughtful and religious folk have been lost to the Church because they were allowed to believe that they must not join it, or even consider themselves Christians, unless they accepted the verbal inerrancy of the Bible. The rebels, to their honour be it said, declined to pocket reason and conscience at the bidding of tradition. To such as these—and they are a great multitude—modernism is a Gospel, whereas traditionalism brings them no light and no help. Some think to demolish modernism by calling it " unevangelical," as if God's Gospel was inseparable from the customary statements of it. At bottom, the only Gospel is the assurance, through Christ, of God's love : and modernism brings that home to multitudes in freeing them from the melancholy task of trying to believe a mass of gross improbabilities as a condition of being assured of God's saving purpose. That modernism, too, is not fruitless in Christian love is shown by the social service and missionary labours of many of its adherents—witness the medical work of the notorious Dr. Schweitzer among the blacks of Central Africa.

5. But most objections to modernism really arise ultimately from a sense of insecurity. If we abandon our traditions, upon what basis can our faith be built ? If we cut loose from final objective standards, how can we be guarded against error ? What can we do with the man who is clearly wrong but claims the authority of the inner light for his errors ? The answer is, You can point him to the objective truth of things ; and whether you convince him or not, you can rely upon that to defeat him, if he needs to be defeated. If a man believes the earth is flat you need not belittle private judgment or appeal to an infallible astronomer ; you encourage him to test his opinion repeatedly against the facts, confident that, whether he corrects himself or not, mankind and the facts are sufficiently akin to render his mistake harmless. So if men say mistaken things on the strength of the inner light we need not excommunicate them or denounce private judgment ; we put the true facts before them again, confident that whether we convince them or not, man and God are sufficiently akin to ensure the ultimate victory of truth. Has not God sent forth the spirit of His Son into our hearts, so that when we cry out " Abba ! Father ! " it is because His Spirit is bearing witness with our spirit that we are His children ? Has he not placed us in the midst of this wondrous universe, and given us a nature like His own, with minds to discover and understand the true and the good, and hearts to love it ? And if, through frailty and sin, we go wrong in our calculations, what better corrective do we need than simply God Himself and His great world of truth, by which we can ever test our findings ? Not a timid clinging to some provisional statements supposedly final and infallible, buttressed by the excommunication of all who cannot cling to them, but a confident and constantly repeated self-commitment to the universe and its Divine Ruler, to the

light of His leading in the inner witness of mind and heart—this, I say, is the only guarantee of finding our way out of error into truth It is hard to reconcile the traditionalist's belief in a living God with his almost hysterical insistence on external safeguards and precautions for the protection of God's truth. There is no need to plead for Baal by slaying the Gideon who has cast down his altar. There is no need to vindicate by sanctions the truth of Him in Whom we live and move and have our being. The basis of our faith is not weakened by withdrawing it from the external and objective things and locating it in the inner witness of God's Holy Spirit. Nay, we transfer it thus from a perilous site where at any moment some new discovery in science or history may deal it a blow, and we plant it—beyond the reach of all criticism—in that one part of our nature where God comes most immediately into contact with us—in the light of reason, the love of truth, the voice of duty, and the experience of the Divine presence and the Divine love.

C. J. Cadoux.

A CALL TO PREACH.

God spoke to men—His voice was heard in thunder;
The mountains shook and quivered at His word;
The dreadful utterance rent the rocks asunder,
The waters fled away because they heard.
God spoke to men; in depths of midnight dreaming,
To all the sounds of earth He closed their ears;
He gave them Heaven's truth for earthly seeming;
He woke, by angel-tones, their thrilling fears.

God spoke to men—the voice was pleading, tender,
But yet more wakening; o'er forgetful earth
It sounded, bidding men themselves surrender
To Him Whose mighty being gave them birth.
That voice, through one short human life's unfolding,
In many words spake but one word abroad
Upon the startled air; and men beholding,
And hearing, bowed themselves—the Word was God.

Those days are gone: no Sinaitic thunder
Rolls on our ears; no midnight angels come;
No Man, in seeming, God, in works of wonder,
By His majestic presence strikes us dumb.

Have we no message save from bygone ages?
Must men who in these times of doubting live,
Find in dead letters, in long-written pages,
The only word that God vouchsafes to give?

No! for He speaks to men—when silence falling
Surrounds the lonely soul, shut in from all;
An awful voice, subduing, soul-enthralling,
Sounds on the ears that listen for the call.
Some hear in silence, but their true vocation
Is shown to others, in that sacred hour,
Till where the world can hear they take their station,
And speak His Word with God-imparted power.

Lord, if to me that heavenly voice has spoken,
If that dread whisper all my soul has stirred,
I dare not keep a silence Thou has broken
Henceforth I yearn and strive to tell Thy word.
What if I give my all to this endeavour;
Youth fade, strength perish, life itself be spent?
I shall have heard the Voice that speaks for ever,
And, dying to obey, shall die content.

C. J. Blake.

DISARMAMENT AND THE CHURCHES.

"DISARMAMENT," says Lord Grey of Falloden, "is the supreme need o civilized mankind." And he declares that the public mind of the worl is now much exercised therewith. But he realizes that "to solve th problem will require the concentrated effort of all the great nations i concert, and if this is to be forthcoming, it will be necessary for ther to understand" the prominence and urgency of the problem.

In the weighty and judicious book from which our quotations ar taken[1] Lord Grey confesses that his conviction on this subject is th result of the terrible apocalypse of the great war. "The moral o pre-war history is obvious," he says: "it is that great armaments lea inevitably to war . . ." Nevertheless, he confesses, "this reflectio upon the situation would have seemed to me—in 1906—a counsel o despair, an unwarranted and culpable pessimism, calculated to preci pitate a catastrophe that was not inevitable."[2] That frank admissio is the surprise of the book. In the liberal Free Church circles i which the present writer was brought up it was certainly realize by 1906 that "great armaments lead inevitably to war." An Brotherhood speaker said it almost any Sunday, evoking loud assen Any Free Church preacher said it any Peace Sunday. All Radica held it as axiomatic. We thought it was one of those things that eve fourth form boy knew. Alas, we were tragically wrong: this thing w not generally known. If even the acute and informed mind of Lord Gr failed to recognize it until the great war made it so painfully clear, ho many wars will be necessary, one wonders, to drive the truth home t the less acute and far less instructed public mind of the world?

There are, in the present situation, grave reasons for uneasines The nations of the world are armed to the teeth. Their joint expen ture on armaments is greater than it was before the war. Our ow expenditure upon armaments is greater than that of any other nati and much greater than our pre-war expenditure. What do the things mean?

The deepest meaning, surely, of these facts is that the world is whi to the lips with terror. The colossal expenditure of the chief nations o armaments—about £500,000,000—is the measure of that terro Each nation suspects and fears every other nation, and especially it neighbours. Armaments are the means taken by the nations to lul their fears to rest. And they utterly fail. "The increase o armaments, that is intended in each nation to produce conscious ness of strength, and a sense of security, does not produce thes effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear. Fear begets suspicion and distrus

[1] *Twenty-five Years*, II. 279. [2] *Ibid.*, I. 92.

nd evil imaginings of all sorts, till each government feels it would be riminal and a betrayal of its own country not to take every pre-aution, while every government regards every precaution of every ther government as evidence of hostile intent."[1] We see that happen-ng under our very eyes to-day. Our government is incurring large xpenditure in the creation of a first-class naval base at Singapore. Vhat for? To protect our commerce. Against whom? We do not ay. But Japan, our friend for a generation, and our faithful ally in he great war, publicly expresses her uneasiness, and, under what seems o her the joint menace of ourselves at Singapore and the Americans in he Philippines, increases her defences. Security is not gained by these neasures: it is lost. Fear increases, and "begets suspicion and istrust and evil imaginings of all sorts." The world is under the omination of a fear complex, and by the very efforts made to ensure ecurity draws steadily nearer to the calamity which it dreads. Let here be no mistake or dubiety about that. With armaments at their resent height war is inevitable. And, as everyone recognizes, the next ar will transcend even the last in fiendish horror and scope, blotting ut our western civilization, swallowing up the gains of centuries, and urling the world into sheer chaos. This is the appalling consum-nation to which the present-day bloated armaments are bringing ne whole world surely and sadly nearer. "Great armaments lead nevitably to war." Fear creates great armaments. Fear therefore ads inevitably to war.

The problem of disarmament, then, the solution of which is "the upreme need of civilized mankind," is essentially the problem of uring the nations of their fear. Till success is attained here, dis-mament is impossible and war steals steadily on. The Washington onference proves this. Hailed at the time as a real step towards aval disarmament, it is already seen to have resulted mainly in the ubstitution for one class of battleship covered by the agreements of her classes, and notably submarines, not so covered. All agreements ill be similarly nullified while the great fear remains. The path to eace is blocked by a ghost.

This is the reason why advance towards disarmament is so ilting and slow. It was abundantly plain to the statesmen who shioned the Covenant of the League of Nations and set it in the fore-ont of the peace treaties, that peace would only be secure if a large easure of disarmament could be effected. Therefore Germany was isarmed "in order to render possible the initiation of a general nitation of the armaments of all nations."[2] And the League Nations has the obligation, by Article VIII of its Covenant, to omote this general limitation of armaments. "The Members of the

[1] *Twenty-five years*, I. 92.

[2] Preamble to Military Clauses of Versailles Treaty.

League recognize that the maintenance of peace requires the reduct of national armaments to the lowest point consistent with natic safety and the enforcement by common action of internatic obligations," and the Council stands charged to "formulate plans such reduction for the consideration and action of the several gove ments." The League cannot fairly be adjudged negligent in t matter. But the going is terribly hard and the chariot wheels d heavily in the slough of fear. The great nations will not disarm u they can do so safely. The problem of security is the core of t disarmament problem. Resolution XIV of the Third Assem (1922) recognized this.

"In the present state of the world, many governments would unable to accept the responsibility for a successful reduction of arm ments unless they received in exchange a satisfactory guarantee of t safety of their country." The proposed Treaty of Mutual Assistan the splendid but ill-fated Geneva Protocol, and its shrunken success the Locarno Pact, have all been attempts—the Pact, we hope, partia successful—to provide this "satisfactory guarantee of safety." any rate, the 1925 Assembly felt able to advance a further short ste and resolved that "the Assembly, in conformity with the spirit Article VIII of the Covenant, requests the Council to make a p paratory study with a view to a Conference on the Reduction a Limitation of Armaments, in order that as soon as satisfact conditions have been assured from the point of view of general securi as provided for in Resolution XIV of the Third Assembly, the s conference may be convened and a general reduction and limitat of armaments may be realized." In pursuance of that resolutio Preparatory Commission of the Disarmament Conference was appoin by the Council to make the required preparatory study, and it set ab its work with commendable thoroughness. The Seventh Assem (1926) emboldened by the entry of Germany into the Leag endeavoured to speed things up by a resolution urging the convocat of the proposed Disarmament Conference, if possible, before the n Assembly. Such speed has proved to be impossible without jeopard ing the whole project. But the movement has continued steadily the desired direction, and the critical moment is even now upon The Preparatory Commission meets during the present month (Marc to consider the complete results of the preparatory study and in t light of these results to prepare the actual text of the Disarmame Convention to be recommended to the Disarmament Conference wh it meets—which can hardly be this year. Nevertheless "this w be pre-eminently the Disarmament year. . . . From Mar onwards to the last hour of the year disarmament is likely to be t League's prime preoccupation."[1] And the League holds the fie The recent American proposals seem to have fallen absolutely fla

[1] *Headway*, Feb., 1927.

Whatever measure of disarmament is achieved will be the achievement of the League of Nations.

Whether, however, the Disarmament Conference, whenever it meets, will be really fruitful, depends upon a number of considerations, some of which cut very deep. For instance, there is the contention made with characteristic force by Mr. J. L. Garvin, that "disarmament means henceforth a sterner demand upon nations than any of them has yet frankly faced. Piecemeal disarmament, applying to particular elements and weapons, in a manner more to the advantage of some nations than of others, is henceforth impracticable. The next step must be a measure of disarmament all round, and in the process each people must give up something it especially values to compensate other peoples for the sacrifices they are asked to make."[1] Are we in Britain ready for that?

That question leads to another which cuts deeper still. Do we—or any nations for that matter—really want to disarm? The League of Nations cannot move far ahead of public opinion. Lord Grey says, as we have seen, that the public mind is much exercised upon the problem. But which public mind does he mean? Are the churches really exercised about this urgent question? They ought to be. We hope they are. Tertullian's dictum that Jesus in disarming Peter disarmed every soldier, may not be unanimously held among them, but surely the only avowed servants of the Prince of Peace would be gravely recreant if they did not both ardently desire and strenuously seek the beating of swords into ploughshares and of spears into pruning hooks. With the intricate technical questions involved they have, of course, no competence to deal. But they have a competence and a call to challenge the grim ghost, the great fear, which bars the way. That is a spiritual problem. And it is, as we have seen, the crucial problem. Our Lord and His disciples cured poor sufferers whom the naïve diagnosis of the day called demoniac. They "cast out devils." The nations are demoniac to-day. Can the churches cast out the devil of fear?

If they cannot, who can? It is just their job. It may be that this fear will come out only by prayer. Can we not mobilize the whole praying power of the churches to that end? It can be mobilized in time of war; then why not in the interest of peace? Why should not every company of Christian folk pray at least once a week for this special intention? "That all nations may be delivered from base suspicions and ungodly fear, into the liberty and peace of brotherly love, we beseech thee to hear us, good Lord."

It may be, too, that to prayer should be added fasting. It is only too abundantly plain that the fears of nations are organized and exploited by huge international financial trusts, for very dirty dividends, the receipt of any share of which surely raises an acute question of conscience for a Christian.

[1] *Observer*, November 22nd, 1925.

And there is plenty of educational work needing to be done. Fea is aroused and exploited by the armament interests largely throug sections of the press. People need to be taught to appreciate wha is worthy in other nations rather than to be swift to decry, and to tak very critically statements in their own press about other nation which, if appearing in any foreign press about their own, would caus them pain. Not to believe about other nations what we would no like other nations to believe about us is an obvious internationa application of the golden rule.

And, after all, the great question remains, whether people really wan disarmament. The general indifference on this subject is appalling How easily people can be lashed into war fever. How hard it is to interest them in what makes for peace.

Certainly, statesmen—especially those with the League of Nations mind—see the urgent necessity for a speedy solution of the problem. But do the people really want disarmament ? Have they disarmed their own minds ? That again is a spiritual problem. Love it is that casteth out fear. Can the churches lead the nations into that fear-expelling love ? Copec would have them try to " cultivate such intimate fellowship with the churches of other lands that through the one church of Jesus Christ the spirit of reconciliation shall triumph over al national prejudices, suspicions and enmities, and that the churches o many lands may unitedly formulate a peace-programme which ca be commended to all who profess and call themselves Christians, so tha Christ shall reign as Prince of Peace."[1]

At any rate, does not the very onerous and glorious duty devolv upon the churches, in view of the urgent necessities and the shinin opportunity—transient perhaps—of the present time, to do everythin possible, by disarming their own minds, by creating a real desire fo disarmament in the public mind, by liberating the spirit of love whic casteth out fear, and especially by sustaining the Preparato Commissions with united, incessant, and informed prayer, to ensu that the Disarmament Conference shall not be unduly delayed and tha when it does meet it shall be surrounded and penetrated by suc sincerity and eagerness as shall get real things done ?

J. Arnold Quail.

[1] Recommendation 5 of Commission on *Christianity and War*, Copec Report, vol. VIII.

LIFE, THOUGHT AND FEELING.

THE vigorous protests that have repeatedly been made against the barren abstraction and consequent inadequacy of thought have an unquestionable justification. But at the same time they incur the danger that attends all forms of protestantism in whatever region it arises—that is the danger of carrying the desired reaction too far. It may be fully conceded that the present age is to some degree over-intellectualized; alike in painting and sculpture, in poetry and prose, even in that last refuge of pure passion, the drama, instances are too many to need detailed reference. Actors need no longer act; the cool discussion of life's tense problems is quite sufficient; so that the stage reflects the study rather than the street. Similarly with poetry; breaking up a poor essay into unequal and halting lines is far too generally supposed to yield excellent *vers libre*. The natural result is that politics has become more exciting than a play and the film more truly æsthetic than an art exhibition.

There are, of course, good reasons for all this. The incalculably rapid expansion of modern science, still proceeding at a rate which seems to increase rather than diminish, has convinced many that its methods are equal to the solution of all questions. Now in a certain highly important sense this is undeniably true. For if we could succeed in stating every problem as explicitly as the mathematician, or analyse every perplexing situation as exhaustively as the chemist, then we could also solve our difficulties just as satisfactorily and finally as they succeed in doing. International indebtedness would become as clear as relativity, and the construction of an ideal Cabinet be rendered as accurate as the synthesis of sugar. But this standpoint, though logical enough in itself, ignores two formidable difficulties. In the first place it is at present quite impossible to adopt this procedure, and will apparently always remain impossible; while even if (in the second place) we should succeed in doing so, this would not alter the nature of the issues that must be dealt with. To pursue my illustrations, sugar remains precisely what it was, whether it is synthetic or natural; and relativity still requires a highly expert mathematician to comprehend and expound it. It has been forgotten, in short, that the heightening capacity of thought alters, not, in any degree, the subject-matter which confronts us, but only the mind of the thinker himself. So long therefore as this remains narrow and limited, so long will the obstacles that can be successfully surmounted remain of the simplest possible order; and to imagine that mere thinking, in itself and apart from its detailed methods, is adequate to every difficulty is to believe that firing a rifle at the moon is enough to carry the bullet there.

But, patently unreasonable though it is, this is really the standpoint of the over-intellectualization whose growing influence has aroused the

ubiquitous protests already referred to. The remedy, on the other hand, can never be found in over-emotionalism—the parallel mistaken tendency that seems to be gaining ground at the moment. For while many contend that it is quite sufficient to think, and that feeling merely disturbs the intellectual processes, others reply that all that is necessary is to feel, since thought simply distorts the instinctive certainty of the emotional response. This attitude is both popular and philosophical; Bergson, here following Schopenhauer in the sphere of thought and Schleiermacher in that of religion, has consistently maintained that the intellect deceives us by refracting the rays of truth, and urges us to find refuge by plunging into "intuition."

This, however, is as fatal a delusion as its opponent; and the very methods adopted by the antagonists themselves disprove their theoretical contentions. For the upholders of pure feeling endeavour to establish their position by resorting to logical argument often embodied in bulky volumes, thus proving that thought is at least far from being superfluous, just as the defenders of pure thinking not merely know in a perfectly dispassionate way that they are correct, but also *feel* this with an intensity betrayed by the vigour of their dialectic.

The truth is that both pure thought and pure emotion are alike impossible because they never exist as such in actual experience. Nor, again, does keen feeling imply the eradication of thought, nor strenuous thinking demand all suppression of feeling. On the contrary, no one embarks on any difficult process of enquiry unless it concerns a subject about which he already feels very deeply; and to this simple principle even the mathematician or the logician forms no exception. In the opposite direction, mere feeling, as distinct from every other mental activity, characterises only the simplest phases of psychical life—the consciousness, *e.g.*, of the worm or jelly-fish and of earliest infancy. Even the instinct of animals and the mentality of children and savages include far more than feeling in itself; while all the higher levels of mind that have evolved from these—the human as contrasted with the animal and the civilized in comparison with the savage—have arisen through the simultaneous and reciprocal development of both capacities, never of one at the expense of the other; for this, from the very nature of the case, is an impossibility.

Equally forcible, but equally fallacious, is the plea of the eminently "practical" man, who disparages both thinking and emotion, urging us to waste time on neither but to be up and doing, and forgetting on the one hand that his fountain pen and telephone, indeed every device wherewith he pursues his multifarious activities, are the product of strenuous thought and precise theory, and on the other that no one undertakes any difficult task unless he is sustained by an intense passion for whatever end he has in view.

To seek to reverse this age-long evolution of the complex mind of man in favour of either of its separate faculties alone is therefore to

epeat Mrs. Partington's famous conflict with the tide. For man's xperience, in its concrete actuality, is always a unity of feeling and nowledge and action so closely interfused that to suppress one element s to ruin all. They are as indispensable to one another as the three ides of a triangle ; to obliterate any of these is at the same moment o destroy, not the line only, but the triangle also. But human xperience is thus complex because the universe, to which it is a response, s infinitely more complex ; and to live effectively we must respond n every side of our nature—that is in emotion, in thought, and in ractice together. Each, in other words, is inseparable from the others ; nd its advance or retrogression involves, in the long run, a parallel hange in its fellows. For emotion always demands the specific form f expression best suited to the particular conditions of each case. his means that it must become articulate, and articulate in such a way s to achieve the fullest and most effective degree of expression. It s this that art ever seeks as the inadequacy of one type after another etrays itself, simply because they all fail to manifest with due pre- ision the æsthetic content and reaction of personality to its nvironment.

Here, too, we find the justification for the inexhaustible detail nderlying all excellence—the *mot juste* in literature, the *nuances* of urve and light and shade in sculpture, architecture and painting, the elicate balance of metre and rhythm. Now these characteristics, n any large and noticeable scale, are attained very slowly and rduously, owing to the necessity for the mind's expansion as a whole, ot in any isolated direction alone. But this means, still further, that he main aspects of personality not only develop simultaneously but in o doing profoundly modify one another. The influence of expanding eason thus permeates the entire sphere of feeling, affording t more and more efficient modes for that exhaustive self-expression hich it ever craves. All great poets, therefore, as Coleridge insisted ng ago, are also profound thinkers—a principle that requires extension o every type of artistic genius. The poet, like the great composer, eenly senses the intricate realities of life and the universe ; his upremacy depends not only on this alone, but equally on his capacity to voke the only forms that will give these their due expression and so nable them to appeal, irresistibly as they ever do, to the spirit of man. Here we discern the highest activity of reason—in the creation of the sthetic whole, with its infinitely complex yet exquisitely balanced tructure which safeguards it from the ravages of time, thus endowing with the eternity of the universe that in its own unique way it eflects. It was no accident therefore that the art of Greece shared the xcellence of Greek thought and language, nor again that the barbaric udity of the Oriental mind is manifested simultaneously in intelligence nd in æsthetics.

If we turn from artistic creations to criticism the same situation

confronts us. For while the critic is directly concerned with the products of art, it is at the same time obvious that his own activity is pre-eminently rational and logical. He must advance grounds for his judgments, upholding these from his knowledge of the history of his subject and the conditions of its development, compare its main types one with another, or even, it may be, advance some systematic and abstruse theory of æsthetics. But in doing this he approaches very closely to the field of scientific enquiry proper. For even pure science itself constitutes no exception to the general principle that is involved. It also, like the great artist, is seeking to express, with due precision and comprehensiveness, certain aspects of the universe which, when envisaged in their entirety as they demand to be, are by no means devoid of an emotional value and appeal. Only when these are separated from their native whole and in this way erected into the distinct sciences—as, of course, is necessary for any thorough investigation—do they acquire that technicality and abstraction which give offence to so many minds to-day. But precisely the same might be said of much literary and artistic criticism. It also, to the outsider, appears technical and arid, and yet its high value is unquestionable ; thus " the little more " and " the little less " of art correspond to the infinitesimals of mathematics. The real end of spiritual development, therefore—and incidentally of all education—is the cultivation of neither thought nor emotion predominantly, but of both simultaneously and harmoniously.

J. E. Turner.

CONGREGATIONALISM AND CHURCH EXTENSION.

In the wilderness wanderings of Israel the Ark of the Covenant was carried from place to place, always accompanying the tribes as they moved on their long pilgrimage. Unfortunately, in the differing circumstances of the world to-day, our sanctuaries cannot so easily be moved. But the tribes are still on the move. Old districts which once were crowded residential quarters are becoming more and more places of warehouses and factories, while districts which were green fields are now populous suburbs. Migration of this kind is always taking place, but it has been specially accentuated in recent years. During the war years housing was at a standstill. The concentration of national energy on one thing meant the arrest of development in others. The consequence is that since 1920 there has been a feverish activity, and in many places, especially on the fringe of the cities and larger towns, houses have sprung up with startling rapidity. The new situation thus called into being places a great burden of responsibility on all the churches. The new districts which have been growing up must have some religious provision for the needs of their inhabitants: Sunday Schools must be provided and places of worship. The extent of this problem can hardly be grasped unless one realizes how many new houses have been built since the war. One sees little groups of new houses here and there, and new suburbs are springing up like mushrooms near some of the larger towns. What that means on the national scale may be imagined.

The demand made upon the churches for providing facilities for worship in these new districts has come at a time when the churches as a whole are finding it as much as they can do to keep their own organizations efficiently working. Yet the future of religion in this country depends upon the churches following the people. The Ark of the Covenant must accompany the march. The fact must be faced, I am afraid, that Congregationalists were not the first in the field in realizing the gravity of the situation and in responding to it. Since 1914 we have done very little building. There have been, of course, isolated instances where new churches have been built and opened, but they are few and far between, and they form no measure of the response which is demanded of us if our denomination is to hold a great place in the future development of religion in this country. In this matter we pay the penalty of our independency. In older days, when religious work could be started in a smaller way than is feasible to-day, and when the cost of erecting new buildings was a trifle compared with present charges, it was a comparatively simple matter for individual churches to undertake the work of extension themselves. That is how,

in the main, our churches have sprung up in the past. It would b interesting to discover how many of the causes in existence to-day hav a mother church. But how far is that method of growth possible to-day The answer is not hard to find. Only an insignificant number of ou churches are strong enough to undertake themselves the great obligation of starting new causes and raising new buildings. If the question o Church Extension is left entirely to the old "independent" metho the problem can never be adequately solved. It is only by looking at the question from a wider standpoint than that of an individual church, and bringing larger resources, to bear that we can hope as a denomination to make a worthy response to an urgent need.

In considering how the problem is to be faced there are one or two preliminary considerations about which we need to be clear. We are not called upon as Congregationalists to plant a Congregational church in every new district. To do that would simply be to invite a repetition of the old scandal of overlapping. We do not want to see in the new districts which are growing up many different Free Churches with a scanty number of worshippers. That kind of thing is a weakness of Nonconformity in many of the older districts, and the evil must not be extended. There are, happily, signs nowadays of a disposition amongst the Free Churches to take counsel together about problems of this kind and not to enter into futile and scandalous competition with each other. One of the most hopeful evidences of this new spirit is to be found in the great projected industrial development in East Kent, where plans are formed for a whole series of townships on the new coalfield and where there will probably be twenty years hence a population of a quarter of a million people. Plans for these new townships have already been made and sites apportioned for churches, and a United Committee of the Free Churches in the districts has arrived at a common understanding by which certain townships are appointed to certain denominations. If such a policy could be followed everywhere throughout the country we should go far to putting an end to what has been a crying evil in the past.

Another point of urgent importance in dealing with the problem is the existence of many struggling churches in the down-town areas of the larger towns. These churches are a heavy charge on our Central Fund and Church Aid grants, and in some cases they are doing splendid work. But in other cases it is open to serious question whether it would not be much better to close some of them, and with the money secured from the sale of the buildings and the site to open up new work in some of the developing districts. I do not want to be misunderstood. I am absolutely against the policy of moving from a poorer neighbourhood to a wealthier, simply because the problem of finance is easier in the latter than in the former case. No church that bears the name of Christ can abandon the poorer quarters. I am not thinking of the distinction between richer and poorer at all. I am thinking of the

tinction between a district which offers no great field for active urch work and a district where the artisan population is increasing. is folly and worse than folly that we should cling to old buildings erely from sentimental reasons and thereby cripple ourselves from oving forward. The Ark of the Covenant must not be left standing solate by the burnt-out fires of an old camp. My strong conviction that the courage needed to abandon a dying cause is part and parcel the equipment necessary for grasping the new situation. As it is, fortunately, the denomination is often the victim of the little band faithful and devoted people who out of regard for old-time memories e loth to move from old habitations. One must respect those feelings, t it is another thing altogether to let them determine the policy of a rward-looking church. Therefore I see little hope of Congregational- n going forward as it ought to do unless churches like these can be rsuaded to take the larger view of their responsibilities.

Both these matters—co-operation between the Free Churches and e readiness to sell some of our old buildings in order to gather the sources for a new campaign—are in my judgment vital to any isfactory dealing with the problem.

But it may be asked, What is the attitude of the Union to the estion of extension generally? What guidance can be given to alities which are faced with it in their own areas? In the first place, is quite clear that some of the precedents of the past do not hold in e present. In older days our churches often commenced in a very all way—a little meeting of people in a room of a large house or a le group gathering for worship in a neighbouring hall. From ginnings like these some of the larger churches have grown. That y is still open in many districts, especially perhaps in some of the al or semi-rural areas. It cannot, however, be universally applied modern conditions. Church extension is often most needed to-day the outskirts of the larger towns where the kind of people we have to l with are those who demand more in the way of church equipment l environment than is provided by a rather bare form of worship a temporary building. In many cases it is true that if we have not uitable building the younger and more educated people will drift ay to other churches that have larger facilities to offer. If all our ng people were convinced and enthusiastic believers in Congre- ionalism this would not be the case, but we have to deal with facts they are, and if we do not make suitable provision we are in nger of losing a large number of those who would become most ful members of the church.

This policy of planning churches at once necessarily means a largely reased expense, and it is there that the problem pinches. The ividual church feels itself helpless to undertake an extension scheme h its own slender resources; but while that may be true, much y be done by the churches of a neighbourhood acting in concert.

The Congregational Councils or Boards in our larger towns, t
County Unions with their District Meetings, can do a very great d
in ventilating the problem, and the prime responsibility must, as
seems to me, rest upon them. It is impossible for the denominati
through any Central Committee to say where churches are to be bu
and to gather all the resources needed. That would be to turn o
back completely on the old Independent way. The objection to th
plan is not on the ground that it is impracticable for the denominati
to raise such a Fund, but that Church Extension ought to arise natural
out of the concern of the local churches for the religious needs of the
neighbourhood. Fortunately there are a good many instances whe
this is being done. Cardiff, for example, has a splendid scheme fo
Church Extension ; Birmingham has another ; Manchester is settin
to work on another ; all over the country feelings are being stirred an
plans are beginning to be formed. But what we do feel at Headquarte
is that in order to supplement local effort there ought to be a Fund at th
centre out of which challenge gifts might be made to any approve
local scheme, offering to give it financial help in proportion to what i
raised locally. This would give both challenge and encouragemen
and such a Fund might be used to stir up effort in some districts whe
from lack of local resources, our people are frightened to tackle th
problem at all. The Church Extension Committee in their Report
the Council in 1926 supported it, but unfortunately very little has be
done so far, and the scheme at present is a paper scheme. A beginni
has been made by gifts from three generous contributors, but it is on
a beginning, and in the immediate future we must bend all o
energies towards raising the Fund. It was felt last year that as the f
amount of money had not been paid in to the Forward Movement
would be unwise even to do so much as approach individuals for a ne
Fund. The Church Extension Committee is still confident that t
policy of raising this private Fund and using it for challenge gifts, leavi
the main work of raising money to the locality, is the best way of meeti
the problem. In any case, it is a call that demands sacrifice, but t
future of the denomination depends upon our meeting the problem
a big way.

Nor is it a question merely of the future of Congregationalism. W
believe that we have something great to contribute to the Church o
Jesus Christ as a whole. There are those who can be won for Christ an
His Kingdom through our distinctive witness, and we have our solem
responsibilities to discharge for that part of His great world which th
Master has committed to our care.

S. M. Berry.

THE CONGREGATIONAL CHURCHES AND CHRISTIAN INTERNATIONALISM.

I

the beginning of the War in 1914 many voices were raised to claim that Christianity had failed. The answer then offered—that ristianity had not failed, but had not been tried—was not an eptance, but an evasion of the challenge. For the question may be ssed: Why had Christianity not been tried?

(1) While the refusal to make trial of the authority of Christ in ernational relations for the promotion of peace and prevention of r could be ascribed partly to human folly and wickedness in manifold ms, yet that would not be a complete explanation. Had the churches y recognized their obligation and fully exercised their influence to ure the recognition of that authority in all spheres of human interest l activity? It must be confessed that only a few voices had been sed to assert His sovereign saviourhood in the whole life of man. must even confess that many leaders and teachers of the churches loried in their shame" in claiming for Him only a restricted authority. ny of the evils which this century has inherited from the last, ebuked and unremoved, were not even recognized and condemned evils by the Christian churches. The falsehood was confidently erted that Christianity is concerned only about individual salvation, l salvation the main reference in which is to the future life. Even en some obligation to human society was recognized, the assumption s made that society could be made Christian only as individuals e made Christian. This individualism, "naked and unashamed" sometimes try to get this or that "fig leaf" of a text to cover its edness.

(2) In radical opposition to this view, which is human selfishness l lovelessness posing as piety, we must make the following confident ertions: (i.) A man is not saved for the future life who is not saved his life, and saved from the power and the love of all sin no less than n its guilt and punishment in his entire personality in all his human tions. A man is not really saved unless he is saved as a master or a vant, a parent or a child, a citizen in a nation or a member of the nan family. The Christian salvation is a complete present deliver- e from sin unto God.

(ii.) Accordingly the saved man must be instructed by the Church his duties in all his human relations—in the family, in industry, in iety, national or international. The sanctity which was assumed in ch of the teaching of the Christian churches was of a restricted, and netimes even of an artificial, moral character; not a whole manhood, nsed, renewed, and hallowed by Jesus Christ. To the Christian

man nothing should be unclean, except sin, for he is in the world t God through him may cleanse all.

(iii.) The individual Christian cannot be fully Christian in his cond in a society the customs, laws, and institutions of which are not Christi To preserve his own sanctity, and to develop it, he must do all he to sanctify his environment. One may bring together, without charge of falling into a "mixed metaphor," two sayings of Jesus illustrate this contention: the salt can keep its savour only as leaven is leavening the lump. Because the Church has not sanctifi the world, the world has too often secularized the Church. Ma members of the Christian Church are holding views and indulging practices, in the sphere of economics and politics, which make impossible for them to recognize, still less realize, Christian saintlines

(iv.) Lastly, while society will be completely Christian only as its members are Christian, and the Church must, therefore, never negle the task of individual salvation in the wider sense defined above, cannot restrict itself to individual testimony and influence. Corporate it has a witness to bear and a work to do for the common social goo That witness and work must not be determined by the dullards laggards, but by the seers and saints; it must not allow itself to be l from the rear. This is the danger of the democracy in our Cong gationalism, of which we often make a foolish boast. That the pe because it pays the piper, should call the tune is a doctrine destructi of the authority of Jesus Christ, Who reveals Himself to men r according to their wealth but to their worth as knowing and do His will.

(3) There is a clamant need for the application of these princip to the sphere of international relations. There is no human go which war does not assail and destroy. Education, industrial a social reform, foreign missions, public morals, religion itself w injuriously affected in 1914-1918; and we are still reaping the harv then sown. The suffering, the sorrow, the loss in human life appal when we allow ourselves to think of it. If the Christian churches not use all their resources to the utmost of their ability and opportun to avert such another calamity, they will, after these solemn warnin of history, incur bloodguiltiness; they will not, if they have an conscience left, dare to say that Christianity has not been tried; for is the demand of man and the command of God that they should do a they can to get it tried. As one who is at least trying to recognize an realize his own obligation in this matter, I am amazed and grieved t the heart at the ignorance, indifference, and indolence of our churche Since 1918 I have been speaking all over the country in the interest of World Peace, commending the League of Nations Union, or the Worl Alliance, and it is my deliberate conviction that the majority of ou churches know nothing, care nothing, do nothing. Should another wa

ıe, many of them will be interested and active for war as they have been for peace. I dare not prophesy smooth things, or say that all ell. Many congregations, and the ministers no less, are so absorbed heir own concerns, that they cannot take a world-view, which is the istian view, if Christ is Saviour and Lord of the world. If only they ıld realize it their own concerns would be better understood and ter handled in the wider context; the *intention* of their own thought life would be increased as the *extension* of their interest and activity e enlarged. A congregation, like an individual, finds in losing, and s in seeking its own life. It is not merely for the sake of the causes vhich I am here giving an account that I write, but for the sake of Congregational churches, that they may not be "disobedient to heavenly vision," which Christ is giving to His Church, of a world vhich He reigns as Prince of Peace through the testimony and the ıence of His body on earth.

II

In international relations there is a threefold task: to stop fighting, eep from quarrelling, and to make friends.

(1) The primary task of the League of Nations is *to stop fighting*; ecure that differences shall be adjusted without the arbitrament he sword. I assume that the readers know something about what already been achieved in the way of prevention of war. As aments are a provocation of war, the reduction of armaments is the t urgent task now before the League. If Europe continues to be rmed camp it will before long become again a battle-field.

2) To keep from quarrelling is a still more effective method of enting war; there are, especially in the economic sphere, what ar to be—and indeed often are—legitimate national interests which a nation to pursue a policy injurious to its neighbours. It needs for its growing population, raw material for its developing industry, markets for its expanding commerce, freedom of migration, travel, commerce for its citizens; and it may find that the policy of its hbours, determined by the same interests, is endangering its life growth. The League of Nations cannot directly intervene in nal policy; but by associating the nations in many common rprises regarding labour, health, culture, it is creating an inter- nal interest which will tend to modify these conflicting national ests and an international conscience which will increasingly cise an influence on national policy. In these two ways also the ue of Nations is as a secondary result promoting international dship.

3) The Christian churches cannot directly influence the action ıe League of Nations; but the churches in each nation can by

the public opinion and popular sentiment they develop influence
governments of the nations in regard to the policy followed in
League. The churches of Great Britain for instance can make it p
to the Government that they desire that the influence of the nat
shall always be used to assert and maintain the authority of the Lea
against all national intrigues and to promote the common good of
nations against all sectional interests. As citizens, men and wom
should interest themselves in foreign politics, and should refuse to v
for any candidate for Parliament who pays to the League only
service, or advocates a policy that will lead to quarrelling, a
even war.

(4) In Great Britain we are fortunate in having in the League
Nations Union an organ for the education and stimulation of pub
opinion and popular sentiment in the support of the League. But t
Union does more ; it collects information, it pursues enquiries, it off
judgments on policy, all to secure that the League itself shall worth
discharge its task. On several occasions it has seemed to me more
an apologist for the League than the facts warranted ; but on the wh
it has also been a critic, when necessary. The use of any physical fo
by the League is so remote a contingency that even the pacifist n
give it his practical support, though that involves some theoreti
inconsistency. Congregations can show their interest by becom
corporate members of the Union.

III

(1) The third of the ways of promoting peace—friendship am
the nations, is the sole object of the World Alliance for Promo
International Friendship through the Churches. It was formed in 1
just on the eve of the war. What during the alarums of war could
done through the neutrals to prevent Christians in the bellige
countries forgetting their common life in Christ was done ; and as s
as peace was assured more active steps were taken to revive
invigorate the movement. Not all the churches are equally advan
on the duty of the Church in international affairs. In some coun
there are only voluntary committees of those to whom the cause appe
and they often have a very hard task in leavening the churches to wh
they belong. Their efforts may even be suspected as unpatriotic, as a p
to sacrifice national interests to an as yet misunderstood and unwelcom
internationalism. In other countries there are more or less rep
sentative Councils, which can exercise a wider influence on the thoug
and feelings of their fellow-countrymen. There are now twenty-eig
such Committees or Councils ; and they are all proportionately rep
sented in the international organization, of which Sir Willough
Dickinson, the Honorary Secretary of the British Council, is a
Secretary. While the American Council finds most of the fu

essary to carry on the work on the Continent, it is probable that the tish Council, through the Secretary and other members, exercises greatest influence; for although our nation was one of the ligerents the representatives of our Council are generally trusted as interested mediators in any conflicts of interest which may arise.

(2) Before dealing more fully with the special constitution and ivities of the British Council, some account must be given of these ernational activities. The general purpose is, by bringing men of ferent nationalities together on the common basis of Christian faith d fellowship, to promote their friendship for one another; and in this re has been notable success. There is a growing community of ernationally-minded Christian men, who know, trust, and love one other, and are prepared to work together in the interests of the peace the world. These men are not content to be friends themselves; ey seek within the churches to which they belong to further friendli-ss; here too God's blessing has been experienced; and it is bable that, despite the bitter memories which war has left behind, ere is at present more drawing-together of the Christian churches on e Continent than there has ever been. And thus the churches are ng stirred, as they never were in the same degree before, to exercise influence in many lands in favour of peace—a more positive peace un the mere absence of war, a peace in which closer fellowship and re co-operation will be made possible through the churches.

(3) There is one special activity of the World Alliance which, if it re known as it deserves to be, would secure for it more generous port. The treaties that were arranged in 1919, when the passions war had not been abated, did restore independence to some oppressed ples, but also brought communities compact in language, culture, and gion, under an alien yoke. The principle of self-determination was manipulated that territories were withdrawn from the vanquished my nations and added to the new nations, to whom the victor allies re friendly, without strict regard to justice. In several cases people a higher culture and civilization were placed under governments of a ch lower type. In several parts of Europe there are minorities arting under a sense of oppression, and majorities imitating the annies from which they themselves have been emancipated. It is le that the nations under whose governments such minorities were ced were required by treaties to allow them freedom to practise their gion, use their native tongue, and enjoy the kind of education they ired for their children. While lip-service has been rendered to these igations, there has been a great deal of oppression. Wherever such tion has existed the World Alliance has brought representatives of religious majorities and minorities into conference with a few tish and American mediators, to consider how grievances might be oved and rights be respected. To enter into further details would

be to get involved in political considerations, which are beyond t scope of this article. This work of reconciliation is being carried wherever there are the necessity and the opportunity for it. T Christian churches could be engaged in no more urgent and reward work for the promotion of peace.

(4) As a result of the crusade begun by the late Dr. Jowett—al so soon ended by his death—the constitution of the British section of t World Alliance was altered. A Committee, formed by quite volunta adhesions, was changed into a Council representative of the churche and so authorized to speak and act in their name for the furtherance this object ; and a much wider range of activities was undertaken bo to educate the British churches on these international questions and support with their influence the efforts of the international organizatio To the *representative membership* of the Council was added an *associa membership* (subscribing at least 2s. 6d. yearly, and receiving regular the Alliance's quarterly publication, *Goodwill*), and *an affiliation worshipping congregations*, the sole obligation of which was a self-ded cation to the cause of peace in an annual act of worship, generally c Peace Sunday. This extended organization has involved increas expenditure, but the churches, though represented on the Counc have not realized their responsibilities in the matter. Consequent the Alliance is faced with a financial crisis. Unless the regular incor can be trebled it will be impossible to carry on its work on even t restricted scale on which it is being at present maintained. T advancement of the cause of peace at home and abroad will be grea hindered, if not altogether arrested, should the present position r be retrieved.

IV

(1) It was at one of the conferences of the World Alliance that suggestion was made to bring representatives of the churches togeth to confer on the practical aspects of their vocation, the furtherance Christian life and work. After some years' preparation the Conferen was held at Stockholm in August, 1925. There were over five hund delegates from thirty-one Christian communions (the Roman being t only one unrepresented), and thirty-seven nations. At this Conferen were present not the friends of international peace alone, but repr sentatives of churches which had not officially identified themselve with the World Alliance. A spirit of growing harmony prevailed, an a Continuation Committee was appointed to carry on this work international fellowship and co-operation among the churches. Tha Committee met at Berne in August, 1926 ; and the meetings marke another stage in the journey of Christian reconciliation among th nations of Europe. A declaration was adopted on the question war-guilt which raised this common fellowship and co-operation i

ıristian life and work far above the interests, prejudices and policies hich divide nations. Probably no two peoples were so estranged by ıe war as the French and the German ; nevertheless Frenchmen and ermans combined in this ministry of reconciliation.

Efforts are being made to establish in Switzerland a Social Bureau, ractical in purpose, but scientific in method, which would supply all ıe Christian churches with expert guidance in their service for eoples among whom they labour. A *Review*, dealing with the subjects ith which the Conference dealt, and serving as a literary organ for the ureau, is also projected. But this, as all good work, tarries because ıe financial resources cannot be secured. The British Section of the ontinuation Committee feels itself responsible for at least £300 *per nnum* for the general expenditure, and for such contributions to the ureau and *Review* as can be secured.

Necessary as the work of the World Alliance at present is, it would e better still if all nations were so united in common human tasks ıat their relations to one another would not need adjustment. This ontinuation Committee, if its purpose is fulfilled, will carry the nations Europe even further than the World Alliance can do towards a fruitful ncord, which will make war intolerable.

(2) One other international movement calls for mention. The rotestant Episcopal Church of America several years before the war ırposed a world-wide conference of the Christian Churches on even ore difficult and perilous matters than Christian Life and Work, even ıith and Order. Preparations have been going on for many years, ıd there have been delays and hindrances, but at last the Conference s been called for Lausanne in August, 1927. Again all the Christian mmunions, except the Roman, are participating. The Message of the ıurch, its Nature, Ministry, Creed, Sacraments, are the subjects to be nsidered. The programme has been so planned that every clesiastical type will be represented in the speakers on each subject, d every nation, great or small, given a voice. If in any measure the ity of the Church, the body of Christ, can be made more manifest regards faith and order, as it has been as regard life and work at and ıce Stockholm, then the Christian churches of all lands will become ghty instruments in God's hand for overcoming the divisions, and curing the solidarity, of the human race, in world-peace under the ign of the Prince of Peace.

ALFRED E. GARVIE.

MEMORIES OF LONDON AND LONDON CONGREGATIONALISM SIXTY YEARS AGO.[1]

We must begin by recalling the vast changes that have taken place i London during the last two generations. Topographically, I refer onl to the north side of the Thames, the transformation in the south bein almost negligible by comparison. Sixty years ago the class of cit men who now live in the outlying suburbs resided in the City Road Islington, Camden and Kentish Towns. These were then almost rural not to say highly respectable, residential districts. Kentish Town wa so far from being overcrowded that the Caen-ditch was a clear stream where one of our ministers, recently deceased, was in the habit o gathering watercresses. Highgate was a sleepy village, and Wood Green quite a country retreat. Harringay did not exist, nor Bowe Park, nor New Southgate, nor Friern Barnet—except as scattered dwellings, mostly farms, here and there in the fields. Standing on th top of the old archway at Highgate, and looking north, we called i all Colney Hatch. Muswell Hill and the Finchleys were small an isolated villages. What is now Dalston Junction was then Kingslan Gate. There was a large open space at the entrance to Balls Pon Road covered with gardens and greenhouses. The whole expans between Stoke Newington Road and Clapton Road, Dalston Lane an Stamford Hill, was the Tyssen-Amhurst Estate, a wide reach o brickfields and cabbage-gardens. Holloway Road was a quiet highwa with gravel paths and grass borders. Opposite the Nag's Head stoo the Manor House, with four acres of orchard, where an uncle of min kept cows. Seven Sisters Road, named after seven trees at its junctio with Tottenham High Road, had a cornfield along its western sid Toll-bars abounded. There was one at Chalk Farm. I myself used t pay the toll at Waltham Cross, Ponder's End, Tottenham and Stamfor Hill—twopence at each place for the day.

Coming to the centre of London, there was no Thames Embankmen Trafalgar Square was almost a retired spot! Even at the Mansio House one scarcely needed to look to right and left in crossing th street. Queen Victoria Street did not exist. Like the Kingsway district it was a network of narrow and shabby lanes. Bishopsgate Cheapside, Fleet Street and the Strand were much narrower. Before

[1] The London Board of Congregational Ministers, to which this paper was read, passed a resolution asking me to put it in some permanent form. In acceding to their request I must be allowed to say that I apologized for introducing so much personal matter. While revising the notes for publication I have omitted a good deal that was not out of place in a private and fraternal assembly, but which seemed to me inexpedient in a more public statement. But to eliminate the personal element altogether is impossible, because it throws light on the circumstances which gave me so intimate and extensive an acquaintance with the churches of London in the middle of last century.

e Viaduct over Farringdon Street was built, omnibuses slithered down
ıow Hill, and at the bottom teams of horses waited to pull heavy
ehicles up into Holborn. Opposite the Prudential offices there was a
w of shops, known as Middle Row, down the now open street. The
aw Courts were at Westminster, the entrances to them being in
Vestminster Hall. The termini at Liverpool Street, Cannon Street,
ıaring Cross, Victoria, Marylebone, and St. Pancras had not been
ıilt. Nor was there any Underground railway ; it was only then being
id down. The terminus of the Great Eastern was on top of a mound
ear Bishopsgate church—a mere shed, dark and dirty, with only two
ts of rails. And as late as this period the third class carriages were
ıly beginning to have glass in the windows (I remember its being
ıought a great improvement !), and on the Fenchurch line not all of
ıem had a roof.

Outside the main thoroughfares dirt was everywhere. The smells
ere strong and varied. In all such districts as Whitechapel, Clare
arket and Drury Lane people emptied slops into the gutters, as they
d their potato-peelings and cabbage leaves. The Thames might be
lled an open drain, for the great arterial sewers were only then being
nstructed. The river smelt so vile that on the arrival of Princess
lexandra, whose entry I witnessed from a first-floor window in
ıeapside, tripods with burning incense were placed on the bridges, so
at she might not be offended by the bad odours. Hangings took
ace in public at Newgate, frequently on Monday mornings, the
ighbourhood appearing like a fair ; my comrades at 18, Wood Street
ed to go out before breakfast to witness them, and return to table
describe what they had seen.

The moral condition of the city was lamentable. I remember
ıen the suburban roads were so unsafe that leather collars with spikes
re sold in the shops for people to put on at night as a protection
ainst garrotters. Drunkenness was very prevalent. Dirty, bare-
oted children abounded everywhere. It was before the Elementary
hool Act of 1870, and before a hundred institutions for Child Welfare,
which Barnardo's and Spurgeon's orphanages took the lead, and
fore there were any evening schools, except that founded by Charles
ngsley and Frederick Denison Maurice, called " The Working Men's
llege," then in Holborn, now at Camden Town.

As I think of it all, and how the improvement began to take place
idly just at the time one was facing life, I am inclined to quote
lethe's saying to men around the bivouac fires the night before
e battle of Valmy, " Men, I want you to think that here and now
gins a new era in the world's history, and you will be able to say, you
re there to witness it."

Turning to the religious life of London at that period, and referring
y to Congregationalism at the centre, I am obliged to be slightly
obiographical, in order to suggest or explain how a lad of sixteen to

twenty-one years of age came to be so familiar with it. It happene that my earliest formative influences were historical and definite Congregational. This was the atmosphere of my home in Theobald Park at Cheshunt from my infancy. Even our great rambling hous was historical, being built of the materials of the Palace of Theobald' of which the remains were just over our garden wall. It was owned b the Burghleys, and Queen Elizabeth had stayed there seventeen time There James I was proclaimed King of England. Not far away was th house of Wolsey, which still remains, and that of Richard Cromwel destroyed by fire more than thirty years ago. The cross at Waltham erected by Edward I to his dead queen Eleanor, was close by. Si Thomas Abney's house, where Isaac Watts was invited to spend a week, and remained more than thirty years, was only two hundred yards away. Our chapel at Crossbrook Street was called "Watts's Chapel," because he preached there so frequently. My father wa deacon and precentor when Thomas Hill (afterwards of Finchley) wa the minister, and when he failed to persuade the congregation not t pull down the old chapel which had resounded to Dr. Watts's voice we were marched off to Cheshunt College Chapel by "Watts's Walk," and there began for me an association with the College which ha lasted all my life. Principal Alliott took me on his knee and expounde to me the twenty-third Psalm, and Dr. H. R. Reynolds's coming a president is one of my clearest recollections; I was present when h attempted to preach the sermon which was his last for some thirty-thre years that followed.

At the College Chapel in that decade I listened to the earliest pulp efforts of Urijah Thomas, Septimus March, Scott James, Herma Carlisle, senior, and many another whose names gathered renow afterwards. As my father acted as coach in Hebrew and classics t students who were somewhat backward, our house became the haunt a number of men (especially in the fruit season), and so it came to pa that William Braden, who followed Binney at the Weigh House married my eldest sister. It was this which more than anything el gave me the *entrée* into the Congregational life of London at that dat and introduced me to the prominent ministers whose names are no a tradition.

My earliest recollection of Congregationalism in London is of New Court Chapel, now at Tollington Park. Perhaps I am the only person living who has worshipped there; it was up a passage from Temple Bar, on the site of the present Law Courts, where I lodged with a law-writer. (By the way, it is a curious coincidence that, having come from Theobald's to live at Temple Bar, Temple Bar went down to the very road at Theobald's which I had left.) Taking up Sunday School work in Spitalfields, where my Huguenot ancestors had been for five or six generations, I was led to the intimate acquaintance of Dr. William Tyler, whose church I joined when eighteen years of age. He was a

ntly man, with great force of character and business capacity. His ɔther, Sir James Tyler, became Lord Mayor, and another brother, arles, was an eminent scientist. No apology need be made for oting Matthew Arnold's verses about my beloved friend and stor :

'Twas August, and the fierce sun overhead
Smote on the squalid street in Bethnal Green ;
And the pale weaver, through his window seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said :
" Ill and o'er worked, how fare you in this scene ? "
" Bravely," said he, " for I, of late, have been
Much cheered by thought of Christ, the Living Bread."

O human soul ! As long as thou canst so
Set up a mark of everlasting light
Above the howling senses' ebb and flow,
To cheer thee, and to right thee, if thou roam ;
Not with lost toil thou labourest through the night,
Thou mak'st the Heaven thou hop'st indeed thy home.

In those days Congregationalism was the leading religious force ıong Nonconformists in Central London. Binney at the Weigh ɔuse, Mannering at Bishopsgate, McAuslane at Finsbury Circus, ·wman Hall at Surrey Chapel, Paxton Hood at Falcon Square, muel Martin at Westminster, had large congregations, and a little ther off were Henry Allon at Islington, Joshua Harrison at Camden wn, Thomas Jones at Charrington Street, Mark Wilks at Holloway, d Edward White at Kentish Town. They all had great congrega- ns. And there were several men, like Thomas Lynch at Mornington scent and J. Allanson Picton at Mare Street, who had a great raction for a special *clientèle*. Alexander Hannay was holding the t at the tiny church up a court opposite the Mansion House, called ultry Chapel. It still exists as a banking office, but has just become cured by a new bank in front of it. There presently Joseph Parker ne with ambitious intentions, and London was soon startled by the vel religious phenomenon.

Now imagine it ! You who only know London as it is ! Within ıdius of about 150 yards from the east side of Finsbury Circus there s the great Congregational church, called Finsbury Chapel, seating ɔo people, and generally 1,000 present ; a small one in New Broad eet ; the Roman Catholic pro-cathedral, facing down Broad Street ; Greek church in London Wall ; the London Mission House in mfield Street ; and not far away William Mannering had a crowded gregation at Bishopsgate, and Thomas Binney a steady 900, morning evening, at London Bridge !

At that date, too, there were many flourishing Congregational rches in the near-east of London. Stepney, Poplar, " Adelphi,"

"Wycliffe" were all well-supported, and William Knaggs was the first minister of the new fine church at Stratford. In the near-north Charrington Street, Barnsbury Street, Offord Road, Arundel Square, City Road and others were then prosperous. The same with Eccleston Square, under Dr. Hills Hitchens, and, afterwards, his son Theodore Kingsland Road (Thomas Aveling) and Middleton Road (Clement Dukes) both were full during forty years' ministry; and William Marshall at Cambridge Heath, William Spensley at Abney Chapel, and De Kewer Williams at Gravel Pit, Hackney, ministered to churches which showed no signs of decay.

Dr. Tyler's church at Mile End, being too far out from my centre, I was free, after doing my work at Spitalfields morning and afternoon, to wander around London to hear prominent men in the evening. Of all these I was then acquainted with I do not know of any survivors except Frederick Hastings, then at Wanstead, and Adam Averill Ramsey, then at Adelphi, Hackney Road.

Two great religious movements interested me at the time. One was the first developments of the Salvation Army in a Primitive Methodist church just behind that of Dr. Tyler: the other was that of the Y.M.C.A. With the latter I was brought into close association through very happy acquaintance with Sir George Williams, who had found Christ at the church at Bridgwater, of which afterwards I became minister in 1881. Though it is not stated in his biography, I wrote, at the request of Captain Hitchcock, that part of it that refers to Sir George's Nonconformist history.

But it was Binney at the King's Weigh House who impressed me as standing out before all others in Congregationalism and Nonconformity in London. He began a new era for Independency. In fact, he was a creator of new ideals. He abhorred the dilettantism which had prevailed in the pulpit, depending overmuch on gown and bibs, and wearing kid gloves. Binney was big every way—physically, intellectually, emotionally. He seldom preached less than an hour, and people expected it. His style was deliberate and lucid, though his sentences were apt to become long paragraphs. Beyond everything he was a Bible student, though I remember his forgetting once where his morning text was. In the vestry he searched, but failed to locate it so he said: "Now it will do you young people good to search your Bibles this afternoon for my text." When he returned home he found it in the Apocrypha! Because he held very definite views people sometimes thought him narrow, or he was dubbed unorthodox because his theological outlook was in advance of his age. Edward White described his appearance in the words, "The vast and stalwart Northumbrian frame, towering in majesty above the crowd, was surmounted by a head, in comparison with minor ecclesiastical crania, like the dome of a temple;" and he said that, with such a size, "his head could never say to his feet, 'I have no need of you.'"

Binney was simple and gentle as a child, though he could be very severe. I remember his reflecting adversely in the pulpit on some doings of working-men, when a man rose in front of him, and began, "But, Mr. Binney——." Like a shot Binney exclaimed, "Sit down, man, don't make a fool of yourself," and the objector collapsed. I shall never forget going to his vestry after morning service to tell him that the preacher announced for the evening would not be able to keep his engagement. For a moment he was like a wild beast, glaring at me, and then he expressed—or exploded—his views of myself and the preacher in such stentorian tones that I fled.

He used to chuckle in telling a story about himself. He had preached a sermon on the peril of ceremonial worship and a newspaper reported that he had said that "the Church of England damned more than it saved"—a rumour he had often to correct for many years. About the time of the controversy he was crossing in a ferry-boat just where the Tower Bridge now stands. The only other occupant was the rather diminutive vicar of a Bermondsey Church, who, taking Binney to be one of his own cloth, began to inveigh against the "Dissenting parson over there against the Monument," and said he would like to duck him in the river. "Just so," was the reply, "Well, I am Binney, and suppose you try."

He was devoted to good church music, but his church was without an organ until Braden's time; a precentor sat below the pulpit, blew a pipe to give the note on which to begin, and led remarkably well.

Twice I heard Binney preach farewell sermons—first, when the District Railway offered £40,000 (subsequently declined) for the building, that it might become the Monument Station, and then two years later, when an increased offer of £48,000 was accepted. He retired on a pension of £600 a year from the railway company, and lived in Upper Clapton Road. Every six months a messenger called to see if he were alive, his invariable jovial reply being that he intended to live as long as he could on the same terms. Binney's church had a very efficient Literary Society, and it is a curious reminiscence that my first two public lectures were given at the Weigh House, the secretary of the Society being Thomas McKinnon Wood, afterwards Secretary for Scotland in Asquith's administration.

Samuel Martin, of Westminster, was also one of the London ministers whom I knew intimately. He was a very quiet preacher, extremely deliberate in speech, with a curious nasal twang, but he was a most impressive personality, with a sense of the soul's need for God that won its way to the hearts of his hearers in an extraordinary degree. Perhaps it was a mistake to build so large a church, and with a second gallery, but those were days when children were relegated to the second gallery. At Finsbury Chapel, for instance, it was close to the ceiling, where the children must have been almost asphyxiated. Anyhow, Westminster Chapel was not too large in Samuel Martin's day. The congregation was

drawn from the immediate neighbourhood, not as now from all ov London ; there were not the facilities for travel for religious gipsi that there are to-day. During the summer of 1874 I became associat with him—not in any formal way, for I was leaving for the East- acting as his supply when his health was breaking, and sometime sharing the services with him. So it came to pass that my last sermo before leaving for China was preached at Westminster ; my ordinatio took place at the Weigh House next evening, Alexander Hannay givin me the " charge " in place of Martin, who was too ill to attend.

It is a delight also to refer to Edward White, of St. Paul's, Hawle Road, whom I followed after Basil Martin and Herwood Allen, when th church seemed threatened with extinction. He was the only man no a Pædobaptist who became chairman of the Congregational Union Though an immersionist in theory, he declined to belong to a churc which was named after a ritual form, and on that ground refused to b a member of the Baptist Union. White exercised an amazing influenc by his learning, wit and practical preaching. Dr. Horton, at his funeral said White was the wittiest man he had ever known. He instituted th method of a special monthly lecture on topics more or less regarded a religious, on which occasions the church was too small for the congre gation. On Sunday mornings Hawley Road used to be blocked wit carriages, many of them belonging to people distinguished in statesma ship, literature and art. His extreme kindness to me, when I had n claim on his consideration, naturally makes me regard his memor with veneration. As I have mentioned his wit, I may give one examp from many. The London City Missionary who worked in Kentish Tow under Edward White's supervision was giving the annual report of h work. He was rather bumptious, and remarked, " I have to wa fourteen miles a day to do my work, not like our learned chairman, wh can sit in his study surrounded by his learned books." People laughe wondering how White would reply. When he rose, he said, " Qui true I do not walk fourteen miles a day to do my work, and I do sit i my study surrounded by my learned books. But, my friends, wh would you have ? Divine providence has allocated diversities of gift and one man's gift he has put at one end of his body, and another man gift he has placed at the other end of his body. Nothing could be mor self-evident."

The last of the four I have selected for special mention is that grea scholar, Dr. James Stuart Russell, of Portobello Road, Notting Dale author of the monumental *Parousia*. It fell to my lot to review it— for the *English Independent*, I think—then edited by William Braden for James Clarke and Co. Being published anonymously, fo some reason I judged it to be the work of John Pulsford, at that time minister at Offord Road. Since reading it I have never been able to accept any other theory of what is called " The Second Coming." Russell's church at Notting Dale was closed after his death, and became

factory. He was not distinguished as a preacher, but he was a great tudent and a lovable personality.

Ministers in London then occupied a position of peculiar authority. oshua Harrison, whom Edward White used to call "the obituary rator of the denomination" because he preached so many funeral ermons, Henry Allon, and Thomas Binney were treated as little emigods. And yet it seems to me ministers were judged more on heir own merits than they are now. To-day the estimate of the public nd the press depends chiefly on the amount of salary ministers receive, nd the annual income of the churches they serve. Looking back over nore than half-a-century what impresses me, rightly or wrongly, is hat the commercial spirit that afflicts and weakens our churches to-day vas then practically unknown. The struggle for existence, which is ow the rule, had not distorted the valuation of a minister's character nd abilities. Nor can there be any doubt that, notwithstanding the rogressive work of the London Congregational Union and its associated hurches since that day, Congregationalism was a more outstanding orce half a century ago than it is now. Denominational sentiment, I m inclined to think, was keener. Near the centre we were numerically tronger than all other Free Churches put together.

I do not think people realize the change within the churches that has ome with each new decade. Less and less do the things our fathers mphasized affect the lives of church members. I mean such as unday observance, Bible knowledge, and the value of the prayer ieeting. Times were more leisurely, and to Christian people Sunday as the sacred space allotted to thought and prayer. Among them mily prayer was the rule. Newspapers were packed away on Saturday ight, as an announcement that the Sabbath had begun. People went families to church both morning and evening; they walked together, nd they sat together. They carried their own Bible and hymnbooks, nd were not too idle to open the Bible at the services. The pastor's ible-class was the recognized training-ground for the younger people. usiness men lived over the shop with their employés, and in many ises drew them into church connexion. There were more well-to-do eople in the churches, and it was easier to raise funds for special urposes: the bazaar had not made its appearance as an annual necessity. here were not the facilities for absenteeism which now prevail. The od of speed had not arrived, and week-endism was almost unknown. ne morning Sunday School was a live institution, and in Sunday School ork generally there was incomparably more self-denial and, in my dgment, greater efficiency, largely because the pastor's class had ained so many young people in Bible knowledge. It should be added at the Jewish and alien question had not become acute, as in large eas of London to-day. As I have said, Nonconformity, and pecially Congregationalism, was a real force in the metropolis xty years ago. It would have been impossible to say, as Haslam

Mills said at the Liberal Summer School at Oxford last July, "Th truth is that, politically, Nonconformity is dead, and we shall have t do without it."

It should be noted that I do not chronicle the immense influen exercised in those days by Exeter Hall lectures to young men, or by th London Missionary Society, with its host of great Congregation names, such as Livingstone, Moffat and Griffith John, or by the magazi and newspaper literature edited by and for Congregationalists; or by th national progressive movements in which Congregationalists took th leading part. These deserve a place to themselves in a review of th past.

I have kept as close as possible to the London that I knew so lon ago, and end by suggesting reasons for the changes that have take place:

(1) The depopulation of the City. Sixty years ago the large busines houses within half-a-mile of St. Paul's Churchyard had many hundred of young men resident on the premises, and there were also hundreds o families supporting the churches.

(2) The change of residence from over the shop to the suburb was fatal blow to the City churches.

(3) The young men, as they married, moved out along the grea main roads, with good travelling facilities; so Forest Gate and Ilfo received the stream of young life from Whitechapel and Mile End, an Bowes Park, Palmer's Green and Winchmore Hill welcomed the migran from Islington, Highbury and Holloway.

(4) All those influences that have dulled the keenness of religio sensibility, due to the ease and rapidity of movement provided b every kind of transport, and the many forms of self-pleasing which ha obscured the sense of responsibility to God and the Church and Kingdo of God.

It should be added that the immense development of the aggressiv efforts of the London Congregational Union have done much to save th position. What remains of Congregational work near the centr would have disappeared but for its perpetual help. It has done more t assist suburban churches to win their way to self-reliance than i generally known. Nor should it be forgotten that a large number o the churches in inner London, though numerically and financially weak are doing a fine work all the week—perhaps with more self-denial an greater energy than the crowded, respectable and somewhat self-centre churches of sixty years ago.

The fascination of London grows upon one year by year. It influence, like its size and history, is beyond imagination. More an more one is impressed by its beauty and its ugliness, its inspiring good ness and sordid materialism, and its immeasurable possibilities fo good and for evil. Unlike Paris or Petrograd London is the beatin

art of a Commonwealth and a people—a spiritual centre for those
o set their minds towards the Highest, an arid waste to those who are
t of touch with the Kingdom of God.

What is to become of it? And what is our responsibility as
ngregationalists for its welfare? Are we to-day anything more
an a feeble voice amid the universal clatter? How are we affected
the poverty of attendance at so many churches which we remember
strong in numbers and spiritual force? Towards what are we
oving religiously? Towards an abyss of submersion and extinction,
to renewal and revival? Along what lines can revival possibly
me? The problems are so grave, so many, and so varied, and the
tlook is so uncertain and so menacing that religious optimists—men
faith who believe in the realization of the "impossible"—can do
thing but pray, hold on, and wait for the new life of the Spirit of God.

E. J. Dukes.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developme in theological thought and in ecclesiastical organisation, but also practi experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem one part of the country, the rest of the Churches remain ignorant, and we tr that these pages will not only serve as a clearing-house of ideas and a reco of changing emphasis, but also broadcast valuable information of progress Church and denominational life.

Our representatives in the Colonies and the United States will from tim to time contribute accounts of similar movements. The Editor will be gl to consider brief articles serving this purpose.

BROADCASTING AND RELIGION.

If asked what has been one of the most gratifying features o broadcasting, one would be disposed to answer—the instantaneous a universal acceptance of wireless as an established institution in t service of Christianity. It is almost incredible; few people can ful realize that it has arrived; but broadcast religion has taken its pla in modern life as naturally as if, indeed, it were a logical fulfilment a preordained purpose.

There are many reasons why this is gratifying, especially to thos who are privileged to have responsibility in this Service. If there we any misgiving at the outset as to what might be the public recepti of the religious transmissions, there was certainly never a doubt in t minds of responsible people at the B.B.C. that it was the right thing do—to make available this great new influence as an aid to true religio Offered without invitation or instigation, it was quickly taken fo granted, almost without question; and it was gratefully approved the listening multitude before many of their spiritual leaders cou possibly appraise the new force. Then there followed a comparative ungrudging recognition by the churches.

Controversy as to the character of the general programme especially with regard to the entertainment side, and competition of healthy kind between the various interests for allotment of time at th microphone, is a normal condition of things. Classical music, ligh music, and dance music may never reconcile their claims; education the drama, lectures, information, news, weather, sports will always figh for their places; and there can be no serious alarm about this: bone are rarely broken in the cause of cultural attainments.

Four years ago, however, the broadcasting of religion might hav been predicted as an inevitable provocation of strife and bitterness. I

as not without some reflection that the venture, based on a conviction duty, was deliberately made. Such a prediction was not seriously edited at the B.B.C., and happily, the contrary has proved to be the uth. Religious leaders might have been excused for regarding with me suspicion a new mouthpiece for possible dispute. Controversy d sectarian bitterness may still unhappily exist, but they have stopped ort at the microphone. The great new power for good seems to dwarf to a mean perspective many of the causes of difference between ristians, however conscientiously held.

Not the least source of satisfaction comes of the realization that oadcasting is proving an ally in resistance to the secularization of the bbath Day. Charges may be heard less frequently that those who icerely strive for observance of Sunday are narrow-minded kill-joys ; t on the Day of Rest disturbing elements have grown to distracting oportions. Sports and cinemas, the doubtful recreation of hurtling ng crowded country roads in noisy machines, induce little repose her of body or mind. The churches may now consider what an couraging counterbalance to this Sunday excitement is being provided the quiet broadcast transmissions of the Sabbath, acting especially a centripetal force, opposing the many disintegrating influences in e home.

There is no need here to enlarge upon the importance of the home an institution in steadying and dominating character in social and tional and religious life. With its varied entertainments six nights week wireless gathers millions of families together at the fireside ; t on Sunday it has brought religion right into the inner circle of many mes where, but for its welcome advent, there would rarely have been hought for the higher things. It is not for us here to deal with possible sons why the occupants of these homes may formerly have neglected attend a place of worship. Indifferent, lazily indisposed, or downright tuse to religious impulse, they may have been, but there is to-day tifying proof that the transmission of the messages of goodwill from urch and studio has brought healing to many a heart beset with pain d perplexity, and, in others, has revived and quickened interest and ense of responsibility long dormant. Not only have the invalid and idden, and those living remote from amenities of public worship, nefited by broadcasting ; but to the active and robust a manly igion has been brought, all the more effective because freed from turbing sectarian prejudice.

Not the form, but the substance, is delivered, and in the most direct nner. Where formerly men and women did talk together about igion, to-day there is certainly a diffidence, an innate shyness, ecially among men, in discussing a matter so intimate. At any rate, y miles an hour in a motor-car on Sunday, or even the apparent ietude of a golf-course fairway, are scarcely evocative of mutual change of opinion on the affairs of the spirit. The deliberate switching

on of a loud speaker or donning the earphones evinces a genu desire to take part in a communal worship. Can this direct influe upon the individual do anything but have a bracing, tonic effect a re-discover happiness and church-going and the stated forms of religi observance with their precious and beautiful traditions ?

It is desired to prevent broadcast religion from becoming stereotyp in form. Commensurate with the spiritual needs and expectations this great congregation of listeners, commensurate with the potentialit of this new force, the inadequacy of present action is recognized. B it is humanly impossible to envisage the future for this branch broadcasting Service ; the potentialities are unlimited.

J. C. W. Reith.

MODERN MORALITIES.

I am not writing particularly of the recent production of the Glastonbur Players at Westminster, with Herod in a top hat, modern policemen o the stage, and the Virgin Mary with bobbed hair. In art and i literature this is familiar already. One of the earliest books put into m hands for Sunday reading on different lines from *The Peep of Da* *Alone in London*, and certain books of lurid judgments and pio children dying, was Mrs. Lynn Lynton's *Joshua Davidson*, with t world's greatest narrative given a then-modern setting. Then, in Cheapside picture shop, crowds gathered round a painting by a gre French artist of Christ and His disciples in the dress of nineteen century Paris. Miss Sheila Kaye-Smith has quite recently publish a play in which a provincial Mayor takes the part of one of the cent figures in the divine tragedy. But the idea is far older ; it is only le old than the hills of Galilee. The earliest mysteries and moralities we done with few and crude accessories, and were quite anachronistic. the Cornish plays the ribs of rustic audiences, long gone to dust, we tickled by shrewd hits at their neighbours, labelled with sacred nam but otherwise scarcely disguised.

I have before me a programme of " Lux Mundi," written by M Edmunds, a master at Bishop's Stortford College, of which performanc have recently been given in aid of the Claremont Mission, in which th College (and Nonconformity generally) has a deep interest. " Lu Mundi " is described as " A Modern Morality Play." In the *Westminste Gazette* I referred briefly not long back to the fame East Anglia—c more correctly the old Kingdom of Essex—held in the Middle Age as the home of religious drama. There is a strongly supported theor that the well-known Coventry plays did not originally belong t Coventry at all, but had their first home in Chelmsford. In Dunmo Church is a very rare survival, the " parvis," a corrupt form o " Paradise," a room above the church porch used as the heaven of th

l plays. And in the church registers of Bishop's Stortford itself one ds these entries : " a profit from the play of 20s/7d." (about 1490) ; 20d. to some wrestlers " (1499) ; " Playe Silver " (1491) amounted 21s./4d. ; and we find from a " profite of playe above all charge " 1510 of 16/8d., and in 1523 of 33/– that the " exsepences," as an old gister puts it, still left a margin. In 1482 3d. was spent in " mending e dragon," which was hired out to actors at Braughing twenty-two ars later for 4d. ; perhaps it figured also in the play at Stansted in 41. There is a peculiar pathos in an Inventory taken in the second ar of Edward the Sixth with its " Item, a dragon made of hoopis and vered with canvas." The day of church dragons was over.

With this tradition, it is curious to see how interest in the morality ays is being revived in this corner of Eastern England. In my day Bishop's Stortford, then the Nonconformist Grammar School, the e Memorial Hall which Sir Arthur Quiller-Couch opened for us some ars back had not been built, and breaking-up meetings were held in e old schoolroom, still standing, which, with its thin spindle pillars d gruesome mottoes, would have moved Ruskin to even sharper rcasm than his " pig on its back with its legs in the air " in which he smissed a far more notable building. The Memorial Hall, with its age surmounted by a gilded gallery, its curtains in various shades of t colours, its tall lantern similar to those one sees on the Grand Canal Venice, its fine organ, and the dull green of winter foliage mingling th marbled blues and greens of the background, is splendidly fitted for rformances such as this. The production was excellent, delightful sic from Handel, Tschaikowsky, Wagner, Chopin and other great mposers illustrating Manhood, the Passions and Vices, Religion, auty and Wisdom ; and the boy-actors showed in several cases not ly promise but high achievement.

But what I am chiefly concerned with is the extremely interesting d suggestive design of the play. This has an interest far beyond the re interest of the words themselves, good as these sometimes are, ough sometimes a little cutting and polishing would be an improve- nt. The play was given at a public school with a strong Noncon- mist tradition, which has given innumerable ministers, missionaries, d head-masters to Nonconformity, and has developed from the ict Dissent of the mid-Victorian age. It shows, in a series of scenes sed on the characteristics of various epochs of the world's history, nhood's quest. We begin with Dawn, when man first rises from beast, and desires to have knowledge and to be in touch with beauty. e rude horse-play of the medieval religious drama finds scope here ong pre-historic scenes, with the young actors gnawing bones, wling, snarling, quarrelling, while Manhood stands opposed to perstition and the Wolf-Chief of the tribe of animal passions, until auty makes her appeal. And then we are taken to ancient Greece, l Pythagoras—an aged man, white-bearded, and leaning on his staff,

gives Manhood encouragement to read the hidden secrets of knowle and appreciate the Muses and Arts. But Dionysus with his dar satyrs tempts him, urging him to the delights of undisciplined love the vine, to which at last he yields. The next scene shows us Middle Ages; Paracelsus, in black medieval robes, is busy with alchemy, serving Lucifer and served by Vice. Conscience tries in for the time to save Manhood from the allurements of magic "science falsely so-called." But in a pageant of "To-day" discover Manhood growing weary of pride, luxury and even toil, falling under the spell of Ignorance and Vice. Wisdom comes to at last, showing him the Muses of History, Poetry and Science. next Conscience brings to him the Sacred Virtues—Faith, Hope Love. But this even is not enough. A little procession in wh threads its way through the audience to the stage, and then among actors. The Spirit of Holiness—the Light of the World—has come reconcile all in one great harmony. The "Adeste Fideles" brings play to a triumphant and impressive close.

It is an extremely interesting experiment, admirably conceived one misses just that touch of impressive simplicity and that sense human loneliness and fellowship and pity which make "Everyma hold audiences breathless, or in tears. In previous years Mr. Edmu has given another "morality" at the College, "Mundus et Hom Some time back, elsewhere in Bishop's Stortford, I saw another relig play, "The Coming of the Child," by Mrs. Grace Calvert Holland, a a local author, in which very fine use is made of the contrast betw the cries and gossip and squabbles of the market-place and lake-s the irritation against taxation, and the grandeur and majesty Rome, and that little episode of seemingly no magnitude at al rustic servant at the inn is wakened to hear that a child has been b to a young woman turned away from the inn because there was no ro But the play at the College is the first serious attempt I have see adapt the Medieval Morality to modern thought and recent theol And it is not without significance that it is made in a Nonconform educational institution.

ALFRED TRESIDDER SHEPPARD

A REVISED "GENERAL CONFESSION."

Now that Nonconformist Christians have begun to drop their prejud against written forms of prayer, there is a danger that we may acc the offices of the Prayer Book wholesale—as formerly, in wholes fashion, we rejected them. Our recent slim *Book of Congregatio Worship* makes frequent use of the General Confession, almost as it sta in the Anglican usage. Why need we follow so unthinking a practic Among the Prayer Book offices this one stands out with no particu

istinction ; it is common-place ; at times, one might almost say, it mealy-mouthed. It nowhere quite so goes astray as the opening xhortation which precedes it ; in regard to which an elderly resbyterian minister has expressed his judgment by admitting his clination to break in with : " Yes, yes, my dear fellow ; I quite gree with you, but let's get on "—an unexpected type of response, but ne which might be found to express the thoughts of many suffering orshippers if the truth could be told. Even the Anglicans themselves em now to be retrenching the languid commonplaces so long addressed y the Church to " Dearly beloved brethren." In an age of prayer-ook revision let Nonconformists not be afraid to make their own ntributions in their own way. It would seem quite possible materially amend the General Confession.

Let us number its clauses, for convenience of reference.

> (1) Almighty and most merciful Father (2) we have erred and strayed from Thy ways like lost sheep. (3) We have followed too much the devices and desires of our own hearts. (4) We have offended against Thy holy laws. (5) We have left undone those things that we ought to have done, (6) and we have done those things that we ought not to have done, (7) and there is no health in us. (8) But Thou, O Lord, have mercy on us, miserable offenders. (9) Spare thou them, O God, which confess their faults. (10) Restore Thou them that are penitent, according to Thy promises declared unto mankind in Christ Jesu our Lord. (11) And grant, O most merciful Father, for His sake (12) That we may hereafter live a godly, righteous and sober life (13) to the glory of Thy holy name. Amen.

(3) Why *too much*? Why make the strange suggestion that, up a certain point, we may fittingly follow our own " devices and sires " in contrast to the holy will of God ?

(5), (6). *Those things.* This seems too absolute a declaration of ilt to be the honest language of a congregation of worshippers. Things " might be too weak. Let us rather say, in undefined terms, That which we ought to have done," " That which we ought not have done.'

(7) also is felt by many to be tinged with exaggeration. Why not e the solemn phrase enshrined in the *Book of Numbers*—" Our sin s found us out " ?

(8) is altogether too abject. Rescuing a golden phrase from the ually infelicitous opening exhortation, we might say rather, " But ou, O Lord, listen to our cry, in Thine infinite goodness and mercy."

(9) *Spare* Thou. This familiar phrase is thick strewn over the tany ; and in my Presbyterian childhood we frequently thanked d for " sparing mercies "—as if our Father in heaven with difficulty nied Himself the pleasure of killing us in the midst of our sins. iginally the phrase stands in the parable of the Barren Fig Tree, from ich it is echoed in our hymn :

There for sinners Thou art pleading,
"Spare them yet another year";
Thou for saints art interceding.
Till in glory we appear.

The hymn is Wesleyan; according to Calvinism, the intercession of Christ is offered only for the elect, in whose case there is no possibility of failure; in the case of the non-elect there would not be the ghost of a hope of success.

The only right word to use is "forgive."

(12) The business-like briskness of the *Epistle to Titus*—a book in which the overwhelming revelations of the New Testament seem almost to shrivel to the dimensions of an orthodoxy—is imperfectly fitted to guide or to inspire the praying soul. Let us say, rather, "that we may henceforth be found walking faithfully in His footsteps."

Accordingly the whole will run as follows[1]:

Almighty and most merciful Father,
We have erred and strayed from Thy ways like lost sheep.
We have followed the devices and desires of our own hearts, and have offended against Thy holy laws.
We have left undone that which we ought to have done,
And we have done that which we ought not to have done,
And our sin has found us out.
But Thou, O Lord, listen to our cry, in Thine infinite goodness and mercy.
Forgive Thou them, O God, which confess their faults.
Restore Thou them that are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord.
And grant, O most merciful Father, for His sake,
That we may henceforth be found walking faithfully in His footsteps,
To the glory of Thy holy name. Amen.

We need no priests here on earth, and no "Absolution" from their lips. Still less, if possible, could we welcome the Anglican hybrid which tries to be an absolution, breaks down into a theological commonplace, and then turns into a moral exhortation. Yet any Christian minister, or Christian man, or Christian woman presiding in the congregation, might fittingly say:

May God Almighty, the Father of our Lord Jesus Christ, who hath no pleasure in the death of any sinner, hear your prayer, and grant you request. May He vouchsafe to you increase of true repentance, and cause His Holy Spirit evermore to dwell in your hearts; through Jesus Christ our Lord.

ROBERT MACKINTOSH.

[1] Compare with this the alternative in the "Revised Prayer Book":
O God, our Father, we have sinned against thee in thought, word, and deed we have not loved thee with all our heart: we have not loved our neighbour as ourselves. Have mercy upon us, we beseech thee; cleanse us from our sins; and help us to overcome our faults; through Jesus Christ our Lord. Amen.

UNION *contra* UNITY.

N the industrial world we have awakened to one crucial fact—that : has attained to unionism, and missed unity. The fact should give is pause in passing through a season of unparalleled amiable Christian entiment, as we are just now, when a feeling after a true sense of atholicity is an outstanding feature of the religious world.

The unity of the Church is idealized, while disintegration is realized, ut, unless all past experience be a delusion, the Church can never e united on the basis of any claim or pretension which is the exclusive ossession of any one of its branches, especially if it be a principle hich, like the papacy, or the apostolical succession, or the necessity f any one mode of baptism, involves the refusal of Church-rights and ellowship to other denominations.

Certain fundamental and regulative facts and necessary discriminaions may be too easily overlooked in ecclesiastical discussions.

A garden has unity, manifest in diversity. The heavens have nity, with infinite variety. Man is a unity—a unity in multiplicity.

If, then, diversity is not necessarily contradiction, nor unity a uccessful scheme for producing universal sameness, there may be nity in essentials in the midst of widely divergent external manifestaon. He, therefore, who ventures to pass judgment upon any body f fellow-believers had better pause and ponder Oliver Wendell olmes's searching lines—

> " What is thy creed ? " a hundred lips inquire ;
> " Thou seekest God beneath what Christian spire ? "
> Nor ask they idly, for uncounted lies
> Float upward on the smoke of sacrifice.
> When man's first incense rose above the plain,
> Of earth's two altars, one was built by Cain !

Or the deep-instructed spirit of John Greenleaf Whittier should ounsel us :

> I trace your lines of argument,
> Your logic, linked and strong ;
> I weigh as one who dreads dissent,
> And fears a doubt as wrong.
>
> But still my human hands are weak
> To hold your iron creeds ;
> Against the words ye bid me speak
> My heart within me pleads.

There is a unity waiting to be recognized and tested. It can be ustrated in one or two directions.

In Point of Essential Doctrine.

The creed of Peter consisted of one article only : " Thou art the rist, the son of the living God." That of Thomas was briefer still :

"My Lord and my God!" Paul required no more of the Philippia jailor as a condition of baptism than his believing in Christ. This the one fundamental, vital, unifying point which is commonly a consistently emphasized and adhered to by all Christian people who life appeals for the justification of its designation to the New Testame

Let it be tested. Here lies a man at the point of death. His pa is a plague to him. His evil-doings, long-forgotten, start about hi with terrible menace. His spirit quickens with alarm. Let such man be visited by either of such men as (say) the Bishop of Durham General Booth, Dr. Stuart Holden or Dr. Horton, Mark Guy Pears or Bernard Snell; do you anticipate there would be any vital diffe ence in the message which these ministers of Jesus the Lord woul severally give that dying man?

2. In the Sphere of Devotion.

Here is a shelf on which are gathered the books by which a Christia man has nourished his soul for years. As you go over them you gathe no idea to which branch of the Church the man belongs. The book have crossed wide lands and seas, and the yet wider divisions o party, school, and sect. They represent college and cloister, castle an cottage, parsonage and prison.

Side by side with Augustine's *Confessions* stands the *Pilgrim Progress*, and beside *The Imitation of Christ*, Samuel Rutherford *Letters*; John Howe's *Living Temple* keeps company with Davi Smith's *In the Days of His Flesh*, Baxter's *Saints' Rest* with Keble *Christian Year*, William Law's *Serious Call* with the *Life of Elizabe Fry*, John Wesley's *Journal* with Whittier's *Poems*. These worl descend by no law of primogeniture to any one particular branch of t Christian Church, they belong to the whole company of believers.

As all rivers run into the sea, so the varied and splendid labou of all these meet in the Kingdom of God and of His Christ. "Neith can any say that aught of the things which he possesses is his own."

3. In Our Common Heritage of Spiritual Song.

In Cathedral pile are sung hymns composed for lowly conventicle in lowly conventicles hearts break forth in the words of Kebl Alford, Ken, and Walsham How. In both, Doddridge and Watts Wesley and Bonar, blend voices because hearts are one. Toplady staunchest of Calvinists, and Wesley, staunchest of Arminians, sing the same undying theme. Luther, who left Rome, and Faber and Newman, who went over to Rome; Bernard the monk, and Montgom ery the Moravian; Whittier the Quaker, and Sears the Unitarian —all lead us in worship; and the blended voices bespeak a common fundamental consciousness, and bear witness to an underlying unity of spiritual life which none of the outward differences between believers can dissolve or disturb.

IN THE WORK OF EVANGELISM.

If ever there was a sphere where no division should be observed, is surely this. Well has it been said, "The Church's commission to carry the Gospel, not Church government, to the people."

When we think of the men who followed this rule, what a procession is that passes before us! Carey, Henry Martyn, Heber, and Duff om India; Morrison, Burns, Roberts from China; Moffat, Livingone, Hannington, Mackay from Africa; John Williams, John unt, Selwyn, Patteson, James Chalmers from the Southern Seas. nd there are the names of holy men living to-day doing the same oly work.

Is not the witness on all sides the witness of Christian brotherhood? rothers we are. The brotherhood is not ours to make or *un*make. od has ordained that. We are *brotherly* only by consent. There nothing in history or in fact which tends to show that a formal nion of the Churches is either possible or desirable, but unity in nristian feeling is absolutely required of all Christians.

One is satisfied to turn to John Keble, a devout and earnest nristian man, albeit insular in spirit, markedly deficient in his knowdge of history (as his Letters show), and peculiarly parochial in eech; we listen to him singing (on the Second Sunday after rinity) and feel he is inspired, and adopt his words as our own:

> No distance breaks the ties of blood;
> Brothers are brothers evermore;
> Nor wrong, nor wrath, nor deadliest mood,
> That magic may o'erpower;
> Oft, ere the common source be known,
> The kindred drops will claim their own,
> And throbbing pulses silently
> Move heart towards heart by sympathy.

JOHN WILLS.

CONGREGATIONAL UNION EXAMINATIONS FOR LISTS A AND B[1]

n opinion has long prevailed that the present system of helping and ining candidates for the Congregational Union Examinations is dequate.

As List B is actually an established part of our constitution in ation to the ministry, and possesses its degree of status, together with e privilege of advancing to List A, it is imperative that more rigid es be applied when pastors are appointed or approved. Non-legiate candidates should not be approved by County Union

[1] Suggestions and recommendations approved by the Devon Union Executive to be warded to Dr. Berry and Dr. Peel.

Executives unless they are willing to make a definite promise to tak prompt and serious steps towards qualifying, first for List B, and the for List A.

In the eyes of the public, a pastor of a Congregational Church regarded as an authorized Congregational minister, and, consequentl the people expect to meet a cultured man. By authorizing List B, th Union accepts a measure of responsibility for educating the me enrolled if they are insufficiently educated when appointed. O denominational reputation demands that some form of studies i insisted upon, even if the A standard is not always reached. Obvious it is unsatisfactory when men take the easy examination to get int List B, accept the status and benefits attached, and never seriousl attempt the higher examinations. Congregationalism cannot affor to have uneducated men in its ministry to-day.

It is suggested that candidates receive the syllabus of subjects, an official permission to pursue studies, direct from the Secretary of th Congregational Union of England and Wales, who shall act in associa tion with each County Union Executive. As the Union acknowledge responsibility for assisting candidates, the very best tuition should b provided, which is almost impossible under the present arrangement

In the Congregational Year Book the Report on this subject states " The examiners wish to emphasize the importance of securing for eac candidate effective guidance in his studies. Their conviction is th the value of the examinations depends very largely upon consta touch between the candidate and the minister appointed to guide hi in his preparation."

The person appointed to help should have denominational authori beyond that which may come from appointment by a County Executiv neighbouring ministers could render supplementary assistance an advice when the candidate needed or desired it. The serious number failures in the yearly examinations reflects on the existing system as well as upon the candidates themselves. Both for candidates an instructors these studies should be lifted up above the " optional " " spare time " atmosphere, to a much higher and more serious altitud Unless a more effective method is introduced it will be better to abando the examination system altogether, and have List A (College-traine men) ; List B (Non-college-trained or Evangelists).

If the privilege of advancement from B to A is continued, the very best methods should be adopted as speedily as possible. The existing pass standard for entrance to List A is high enough to require carefully graduated studies in order to obtain satisfactory results. A uniform system of teaching could be adopted which would provide adequate preparation for the existing standard. Candidates might be associated in some way with our Colleges, and also with a special central committee In any case, arrangements might be possible for enabling candidates to attend particular courses of lectures, at least once a year, at the nearest

Congregational College. A privilege of this kind would prove a valuable stimulus, and help to widen the candidate's mental horizon.

Improved methods along the lines indicated would probably inspire approved pastors with confidence by providing suitable and uniform tuition for the requirements of the examinations, ensuring regular lessons and thus making possible, and likely, greater success than has previously resulted.

It would be an advantage if more time were given, and more questions set, in each subject at the examinations. The syllabus should concentrate largely on the Bible, and deal more particularly with the development of O.T. literature, ancient religions and kindred subjects; sociological subjects, the history of Congregationalism, and pastoral theology, need greater attention.

The term of years might be revised, providing for one probationary year, with a preparatory examination, three annual examinations for List B, and three for List A. It would then be easier to give a gradually advancing syllabus and guarantee productive mental training rather than hurried studies for fewer examinations.

More works by Congregationalists should be selected as text-books; at present there are very few in the lists.

A central committee might appoint some one to act as secretary or tutor, who would, in effect, conduct a Correspondence College for all candidates throughout the Congregational Union of England and Wales. Personal attention by visits is seldom possible under present arrangements, so that no loss would result in that way.

If the scheme were worked from headquarters preparation and examinations would attain a prestige beyond what they now possess; greater care could also be exercised in admitting candidates; no one would be enrolled unless he had already done sufficient work to indicate reasonable likelihood of success. The responsibility of authorizing candidates to enter upon studies ought not to be laid upon County Secretaries, however careful or capable they may be.

The central committee would authorize the syllabus and take chief responsibility for deciding results; they might also arrange for all examinations to be held in London during May, even at some expense to the Union, but, as County Executives introduce candidates, they should, in some way, share in the verdict. Every set of examination papers submitted to the central committee should be accompanied by a statement respecting the candidate's qualifications, character, and work; such a statement would bear the imprimatur of the Moderator of the Province, and of the County Executive. The opinions of the Executive concerning the preaching and pastoral records of the candidates should be regarded as of the utmost importance in deciding their acceptance or rejection; those records, at present, do not influence the decision in any way.

In order to make the tests and reports satisfactory each candidate

should have the opportunity of preaching before representatives of th County Union, who should give a written opinion of what they hav heard, or give marks which should count with those given by th committee of examiners.

The committee, or board of examiners, should include the instructo of candidates, so that he might share in fixing the examination standard and be able to inform the committee, in detail, of the diligence, o otherwise, of the candidate, and of the quality of his regular work The standard of such work ought to be estimated in conjunction with the results of the examinations.

Examiners should have good experience of this particular kind o work, and have wide personal acquaintance with the types of men involved. For candidates busily engaged in ministerial work, and o wide-ranging age, some of them being fairly advanced in life, the result of one, or several, literary examinations should not be the final word With men of this order the usual methods of examinations do not produce reliable evidence of ability.

It would be an advantage to candidates, when receiving the results of the examinations, to know the number of marks obtained in each subject ; in cases of failure they would then know their weak subjects and be better able to concentrate for future preparation.

If improved methods were introduced, candidates would better realize the true importance of the scheme, and enrol themselves more willingly. If care were still exercised by Moderators and County Secretaries, there need be no increase in the number of men seeking admission to the accredited list in this way. The standard and the discipline would tend to lessen the number and improve the quality of candidates.

The central bureau would have its library, with which its secretary an expert in the appointed text-books, specially qualified to render efficient assistance, would become perfectly familiar.

A pamphlet might be issued, giving all particulars of officials, rules and requirements, with encouraging suggestions which would assist in remedying the distressing state of things which has prevailed during the past few years.

In conclusion, recognizing how important it is that all our pulpits be filled by thoroughly efficient men, the benefits which a central bureau could secure might be extended to lay preachers, with the reasonable hope that numbers, as well as efficiency, might be increased, thereby making us less dependent upon preachers from various denominations, who, in many cases, do us little or no credit.

This matter is of vital importance ; improved methods must be adopted. These suggestions may lead to others, and help towards a matured scheme which shall prove beneficial to the men involved, the churches, and the denomination.

JOHN APPLEYARD.

ON LIFE AND BOOKS.

REVIEWING AND REVIEWERS.

IE worst of committing a statement to paper is that it stares you in the ce with a grin when once it has been disproved. And sometimes, of urse, statements have a way of being disproved in the short space that tervenes between their birth in private and their public appearance in int. Last quarter in an evil moment I introduced in a parenthesis e statement that there were no old ladies nowadays. The very day ter I had passed the proof for press I sat next to one in the Tube—a real ie, complete with bonnet, and spectacles, and voluminous skirts that hid r feet, and a round beaming face to crown all. And what do you think e was reading? *Kidnapped!* O lady, granny dear, who, when more than ree score years and ten, dost read *Kidnapped* in the Tube, why was I not rn eighty years ago? A pleasant companion for life surely thou hast en for some fortunate Benedict!

Faced with the task of writing on reviewing and reviewers I must rforce be conscious that I am putting on paper thoughts which may ovoke controversy and excite opposition. Few functions are so assail-le as that of the literary critic: not even the art of an Epstein is so vulner-le: George Gissing classed all critics together as "unutterable long-eared ses." Either reviews are too long and erudite, obviously never intended be read, or too short and scrappy, showing that the reviewer has simply nced at the preface and let the book smell at the paper knife; or else is prejudiced, or ignorant, or careless, or entirely lacking in that dis-mination, good sense, and conscientiousness that should mark one whose siness it is to estimate the worth of books!

Yet most people think themselves quite capable of reviewing. Robertson coll, who probably reviewed more books than any of his contemporaries, ce said:

> "I am sometimes tempted to think that the whole adult population of this country, with not a few of the juvenile population, are prepared to undertake the reviewing of books, and imagine that they can at the very least largely supplement their incomes by doing so. It is a profound error to suppose that everybody who is able to read a book is able to write a review of it."

Nicoll's opinion on books and journalism is always worth considering, l two further quotations from him both state the truth of the matter, and ve to hearten and stimulate the critic:

> "Criticism is not, never has been, and never will be, a particularly remunerative occupation; but it has its compensations, real and great."

> "If I had space I should undertake to prove that the verdict of the best contemporary critics on a book has not been wrong more than once in a thousand cases. Observe, it must be an honest verdict."

I think it is true to say that no work is more faithfully and conscien-isly done than the reviewing of reputable journals. Most of it is in the ds of men who have themselves written books and know what books t in time and labour, and the reviewer (observe we are speaking of

periodicals that possess self-respect) who is concerned merely to fill column and cares nothing for justice is a figment of the imagination of disappointed, unsuccessful, and egotistic author. I well remember the f time that I was asked to review a book . It was for a scholastic journal, a I was asked to write 300 words. I recollect to this day the seriousness a care with which every word was weighed and how the review was pruned a re-pruned. The same sense of responsibility always remains, I belie with the literary critic who has some conscience in what he does.

Nothing gives a critic greater joy than to receive a book to which he c give cordial praise : anything that makes him enthusiastic is as welco as the flowers of the spring ; and to discover an old writer surpassing hims or a new writer of great promise is a fine tonic.

One of the most thrilling moments in the life of the reviewer is wh he meets a writer whom he feels convinced is destined to have a profou influence on human thought. Such a one, we venture to say, is Profess A. N. Whitehead, two of whose books, *Science and the Modern World* a *Religion in the Making* (Cambridge University Press, 8s. 6d. and 6 respectively) are now on my table. Dr. Whitehead is the leading mathematic philosopher in this country and his knowledge stretches out to theology, poetry and literature, and to science in its wider aspects. His acute mi has the supreme gift of correlating and co-ordinating knowledge in appa ently distinct and different spheres. He is, however, far from easy to rea there is no mastering *Science and the Modern World* in an easy chair aft dinner. You must " get down to it," for sentences like the following a not infrequent :

" So to-day, when Einstein and his followers proclaim that physi facts, such as gravitation, are to be construed as exhibitions of local peculi ities of spatio-temporal properties, they are following the pure Pythagore tradition."

That Dr. Whitehead can write clearly is evident from one or t sentences I have extracted from the four lectures which make the seco book ;

" Religion is what the individual does with his solitariness."

" The Buddha gave his doctrine to enlighten the world : Christ gave life."

" Religions commit suicide when they find their inspiration in th dogmas."

" Idolatry is the necessary product of static dogmas."

I am convinced that Dr. Whitehead's contentions—presented in lectu which show his wide culture on every page—will have far-reaching effec But he would be wise to learn a lesson from another very important wo Canon Streeter's *Reality* (Macmillan. 8s. 6d.) which, dealing with simi themes, especially the relations of science and religion, is as clear and readal as its preface claims it to be. Canon Streeter had to overcome a prejudi in my mind, for I believed at first that he was wandering too far from hi own field, but *Reality*—in some ways the account of a spiritual pilgrimage— is a valuable contribution to the religious and philosophic thought of th time. The chapter on the new psychology is eminently sane and ver suggestive, and the whole book deserves careful reading.

To meet books like these three is a positive delight that is all too rare.

There are, of course, some critics who get the name for savage and bruta denunciation : their ink is always acid, their epigrams bitter, and thei phrases sharp. This is often a feature of undergraduate journals, but generally speaking—though there are sour old men—the capable an experienced reviewer knows how to give judicious and discriminatin

ɔmmendation. Nor is he often so ruthless as the sermon critic I seem to ear speaking from some distant past. After weeks of rather severe iticism in sermon class the learned Principal had pointed out that true iticism meant appreciation, the noting of good points as well as of blemishes id blunders. The first student to be called upon afterwards had to criticize sermon preached by a native of that land where all preachers are eloquent id some of them empty. The criticism began, and ended, with the words, Mr. Z. has a good voice "—and the critic sat down amidst a silence which ɔuld be felt.

Every literary editor knows that he receives a good many worthless books : ccasionally he feels it is only fair to the publisher and the author to turn them unnoticed, as they are not worth any space in his journal : ɔmetimes their value, in proportion to the sum total of books he has to ɔtice, is such that he can do no more than mention their publication—but uel criticism, either in the parading of minute errors, or in contemptuous ıraise or silence, is a rare thing.

Publishers do what they can to help the critic in his work, but authors and iends of authors are sometimes a great trouble. John Morley wrote to rederic Harrison in 1874 :

> " Do you see, my dear Harrison, what an impossible thing it is for an editor to keep friends with people who write books, and at the same time keep friends with his own poor conscience ? On my word, not a week passes that somebody does not barefacedly ask why we have not yet had an article on his or her book or his or her second cousin's book."

There is the pushful author, who tries to persuade the editor to insert free puff of his book, or pursues him with press cuttings. There is the wily s he thinks) author, who desires to save the editor's time by saying that he ıows " Mr. A. B. will be willing to review my book for you." There is the fe of the author, who explains what encouragement it will be to her ısband if only his book can be recommended. It is amazing to what ıgths some writers will go. Nicoll once wrote to Marcus Dods :

> " Criticism is largely impaired by social intercourse. . . On the Monday before leaving London we were at a dinner party. Six men were there, all journalists ; of these *five* had received early sheets of his new book from X., with letters ; *three* of these letters contained invitations to his country mansion. This is an extreme case, yet not so very extreme."

In another letter he says :

> " Do you know the woman who has to husband Dr. X. ? She is determined that I shall puff a thing of hers called ' Portents.' I was determined not, but am getting demoralized. I had a copy of the work sent for three successive weeks ; then two letters requesting notice, and supposing some mistake in the Post Office ; to-day I have a marked review. . . On one occasion I received from this female in one day Five—5—V—Letters."

It may be that things have improved since Nicoll's time. Certainly I ve never received an invitation to a country mansion that had any ınexion with my work as a reviewer. Nor, unless I sadly deceive myself, ıs the prophecy made to me when THE CONGREGATIONAL QUARTERLY was ınded five years ago come true : " In three years you'll be the best-hated ın in the denomination. Every Congregationalist who writes a book will ɔect a good review, and if you tell the truth you'll make an enemy."

This cynical estimate of Congregational authors has not, I believe, a justification, and generally I find that authors give all the reviewers of t journal credit for sincerity and for a conscientious endeavour to do jus and love mercy. Where perhaps most writers do fall short is in the recog tion of the difficulties of space. Take an example from this journal, wh sets out to be a review of religious life and thought. Its readers dema that it should not merely notice the more important books published dur the quarter, but that it should give a conspectus of the literature that being poured forth. A large number of readers are in the habit of consulti our "Shorter Notices" to get an idea of the books recently publishe A. D. Butler, of lamented memory, told me just before he died that he alwa turned to these notices first. But the inclusion of such a conspectus mea that every line in our review pages must be husbanded. And not eve author remembers that other books are being published besides his ow and must have due recognition.

One of the most difficult moments in a reviewer's life is when he is face with a book written by an old man which merits severe treatment; a the difficulty is not lessened if the book is an autobiography which ope with an appeal for kind consideration and indulgence. Such a book li before me now. Mgr. William Barry has for many years been such a figu in the literary life of the land that it is to be regretted that his *Memori and Opinions* (Putnam, 10s. 6d.) was not revised and edited by so friends before it saw the light. It tells of the author's education in Catho schools here and in Rome; of his activities in the priesthood, in journalis as a novelist, and as a defender of the War; of his travels on the Contine and in America; and of his "vast enterprise of judging modern Fren and German literature by the Christian standard." When it is remember that Canon Barry was in Rome during the Vatican Council in 1870 and th he has been in touch with all the leading figures in English Roman Catho cism and with many other famous people, it may be taken for granted th his pages are full of interest. The book is marred throughout, howev by its lack of modesty. The writer is blessed with a fine intellect, a go memory, and a vigorous style, but that does not justify his comparis of himself with Macaulay, Renan, and Lord Acton, or the continual quoti of favourable reviews. The editor of the *Dublin*, W. G. Ward, accepts first article with admiration (and "his satisfaction with me on this fi visit was unqualified"): the editor of the *Quarterly* likewise welcon a first effusion with "enthusiasm," for "my reading in modern Fren and German authors would have challenged comparison with any oth living man's." Of Newman he says, "I had removed any necessity of h answering Dr. Fairbairn in the *Contemporary*—or indeed anywhere els On the President at Oscott asking him to draft a congratulatory addre to Newman on his Cardinalate, another draft being unsatisfactory, s says, "This he ought to have done at first. No one at the College was s thoroughly acquainted with the Cardinal's writings as myself." These a but a few of many examples that jar continually.

The worst thing about the reviewer's job, however, is that it does not giv one time to follow one's bent in reading. The more new books pour in, th more does one desire to browse among the old favourites. But reviewing ofte does not even allow one to read the books suggested in the daily round I have read this month a study of Trollope and a volume of Georg Gissing's *Letters*, and I am possessed with an intense desire to spend a evening or two with the Barsetshire novels, and to read *New Grub Stree* and *The Private Papers of Henry Ryecroft* once more. But the printer' devil is waiting with even more than usual impatience, and Anthony an

eorge must wait, with other ladies and gentlemen, until the summer oliday.

What of reviewers ? Well, they vary. The ideal reviewer is the one who nds in a review of the length asked for, at or before the date stated, with adable copy, prepared in the form of the journal for which it is written. or it will be recognized that there are many reviewers who cannot write gibly and some who cannot spell, except on a system of their own. Others ere be who always forget to insert the price of a book, either because they e above such things, or else because they think the editor has nothing se to do but look up such points. And yet another class consists of the tra-erudite, whose reviews wander off into the deserts of Sin or the manuripts of Koridethi and elsewhere and become contributions to learning of mmense value both to specialists and as sleeping draughts.

It must be said too that there are reviewers whose geese are all swans, ho consider every book sent to them " epoch-making," or who disregard ie editor's requests in regard to length and write on a comparatively unimortant production a review which will take a third of the space that the urnal has to give to books and notices. And we have even heard that ere exist such persons as receive books to review, and simply do nothing ith them (unless they sell them) " letting down " their editor and his readers well as the publisher and the author. If such persons there be, they serve to be placed where the old writer would have put those who publish ooks without an index—" ten miles beyond Hell, where the Devil could ot get for stinging nettles."

To sum up ; the task of the literary critic is no easy one, if he possess conscience at all. He must be able to read quickly and with discrimination, and to write pleasantly and to the point. He must have a background knowledge and the ability to see things in perspective : he must have a nviction of the dignity of letters. He discovers swiftly the truth of John orley's dictum that " though journalism may kill a man it quickens his e while it lasts."

ALBERT PEEL.

FOREIGN IMPRESSIONS AND REVIEWS.

MISTRAL AND THE PROVENÇAL REVIVAL.

Mes Origines. Mémoires et Récits de Frédéric Mistral. (Translated i French from the Provençal.)

The country of Provence is a land of heathy commons and low hi thickly sown with the small farmsteads called in the district *mas*. Each *m* is the hereditary possession of a family of peasant proprietors, speak still the old Provençal tongue, the *langue d'oc* of the Middle Ages, half-w between Low Latin and French, and a good deal closer to the Catalan North East Spain than either to modern French or to Italian.

Mistral was born in 1830 at just such a *mas* near the village of Maillan in the country to the east of the Rhône, between Tarascon and Avigno The name of his birthplace is familiar to us in another form. For on t hillside to the north of Florence there is a village called Maiano, the Itali equivalent of Maillane, and in Maiano stood the villa which former belonged to Boccaccio. The very name then has literary connexio And this is fitting. For although Frédéric Mistral was not the initiat of the modern movement for the revival of Provençal speech and custo he is by far its greatest figure. The name of his family is curiously the w which is of all others most characteristically Provençal. For the *mist* is the fierce cold wind which in spring time swoops down from the Alps a is at once a legend and a menace to the Provençal farmer. Mistral t us in his charming autobiography how as a youth he travelled to Nîmes take his bachelor's degree, and how he put up at the inn *au Petit Saint-J* and sat at table with a company of farmers and market gardeners. Th were eager to know what the boy was doing in town and what subjects had studied. Each of his hearers interrupts whenever a word occurs wh interests him. Thus—

> "And then," I said, "we are expected to know the names of all the s under the sun."
>
> "Forgive me if I interrupt you," said the man from San Rémy, "but do know why the sea is salt?"
>
> "Because it contains sulphate of potash, sulphate of magnesia, etc. . .
>
> "Oh, but no! A fisherman—excuse me, from Les Martigues—assured that it is because of the ships loaded with salt which have been wrecked fr year to year for many years."
>
> "If you say so, it may be," I replied politely. "Then they also ask us ab the origin of the wind, and how it makes its way . . ."
>
> "Excuse me," again interposed the San Rémy farmer, "but in that case, yo man, you probably know where the *mistral* comes from? I have always he people say that it comes out of a hole in a rock, and that if the hole could corked up, it would never blow again, the cursed destroyer of crops! Is that made-up story, think you?"
>
> "The government would oppose such a thing," said a man from Barbentan "if it wasn't for the *mistral*, Provence would be the garden of France. And th there would be no holding us! We should be altogether too rich and powerful."

Such were the simple people amongst whom the poet grew up. He w the second child of a second marriage—a traditional Ruth and Boaz romanc For the elder Mistral was a widower of fifty-five years old when one summer-

> A company of reapers were cutting his wheat with the sickle. A swar of gleaners followed the binders and kept picking up the ears which escaped t rake. And there my father's eyes fell on a handsome girl who kept in the rea as if she were afraid to glean like the others. He walked up to her and said:
>
> "My dear, where do you belong? What is your name?"

The maiden answered :

" I am the daughter of Stephen Poulinet, Mayor of Maillane. My name is Délaide."

" How then," said my father, " does the daughter of the mayor go a gleaning ?"

" Sir," she replied, " we are a large family, six girls and two boys, and although my father is well enough off, yet when we ask him for something to buy finery, he says, ' My girl, if you want new frocks, earn them.' That's why I've come out gleaning."

Such was the charming young mother of Mistral, and in some ways his igin recalls that of Goethe—that other moulder of a language and rejuven- or of a group to whom that language is at once a medium of expression and conserver of race-tradition. For the elder Goethe was a vigorous middle- ed man, whilst Wolfgang's mother was a young girl who grew up with r children.

Of course the influence of Goethe was on a much larger scale than that of istral, even as the language which he remoulded was that of a nation and t of a province. And yet there is a parallel. For in the Germany of oethe's youth, the Germany of the Aufklärung, it should not be forgotten at Frederick the Great habitually spoke French and called his country at by a French name, Sans Souci, and that the German language had yet prove itself as a literary and scientific medium of expression. The se of national group-consciousness in the Germany of the nineteenth ntury is inseparable from the literary and linguistic revival connected with e names of Lessing, Herder and Goethe.

The Provençal revival is a century younger. When we were in Maillane st spring Mdme. Mistral was still living. The poet himself died only a w years ago at a great age. Most, if not all, of the original group of *félibres* d already passed away. There is an old Provençal legend, found also in talan, of Christ in the temple, which tells how He was discovered there his parents, disputing with the scribes of the law, the seven *félibres* of e law. The origin of the word seems to be unknown. It was when stral was twenty-four that—

It was ordained in heaven that one Sunday, the 21st May, 1854, in the full blossoming springtime of life and of the year, seven poets should foregather at the *castel* of Font-Ségugne.

The *castel* of Font-Ségugne was then occupied by the charming Giéra nily, and the seven poets were Paul Giéra, Roumanille, Théodore Aubanel, thieu, Brunet, Tavan, and Mistral himself. They were discussing their ed of a new name for the members of the movement, when Mistral recalled e old legend, and the word *félibre* was unanimously acclaimed and adopted the future designation of those who should dedicate themselves to the ival of Provençal poetry in the spirit of the original group.

There is perhaps no form of enthusiasm which has had, or is having, more luence in the world at present than this resuscitation of local group guages and customs, which we often call group nationalism. In the hteenth century, the age of nationalism, the rise of such international vements as freemasonry, like the Marxian economics of the nineteenth tury, looked at local variations as factors to be ignored, and geographical erences as mere superficial barriers, to be overcome by the advance of human mind. But this way of thinking left out of sight the fact that h human mind is a realm of experiences, and that local features of land- pe and climate form and colour these experiences. Helen Keller's dition of subjective isolation is not, happily, a normal one. And even len Keller only became a human being when she was enabled to interpret se-impressions from without, to see with her fingers her own pet bull- " with the most comical phiz in the world."

Thus the Provençal revival is not only of immense interest in its but is typical of those which are taking place all over the world at moment. A language, a literature, a group-mind, grows out of the s which in a true sense gives it birth. There is the broad smoothly-flow Rhône with its succession of towns to left and right. Avignon with massive palace of the popes, and its great rock towering over the h oriental city, a red-tiled city whose towers remind the gazer irresisti of minarets—and indeed there were Saracen influences here. And acr the river, spanned by a wonderful iron suspension bridge, as well as by t ruins of the old stone *pont d'Avignon*, is the twin town of Villeneuve, w the tower which Philippe le Bel built so that his garrison there might ke watch over the doings of the popes on the other bank and note the comin and goings of their visitors and messengers.

Further south lie Tarascon and Beaucaire, immortalized for us Daudet, and below these again, Arles and Trinquetaille—Arles with narrow medieval streets paved with pointed pebbles, with its arena and exquisite Græco-Roman theatre on the hill overlooking the river, the riv whose E. and W. banks the boatmen still call the bank of the empire a the bank of the realm, names which carry us back to the ninth centur when the Rhône divided the empire of Lothair, grandson of Charlemagn from the kingdom of France under his brother, Charles the Bald.

In some sort one might stretch the term Provence to cover a part of t western bank, which is really Languedoc, at any rate as far as to inclu Nîmes. For the culture and language of the countryside around Nîm is really Provençal, up to the foot of the Cevennes, the cultural bounda At any rate it is difficult to think of Provence without Nîmes. The mode city is reached by a little single line railway from Trinquetaille. It i bright clean town with a fine tree-shaded boulevard leading up from t station to the Roman arena, where the bull-fights are held, and to t Maison Carrée, the square Græco-Roman temple, which both stand on flat in the centre of the city. At the foot of the hill which rises above are the beautiful gardens where the spring whose god gave the city its na —Nemausus—was fabled to dwell. On the crown of the hill rises the r of a great watch-tower from whose broken summit there is a magnific view both over Nîmes itself and over the country to the west. It was this hill that the aqueduct terminated which brought water from sour in the Cevennes to supplement the supply of the original spring, when t became inadequate for the growing town in the Roman period. The fam Pont du Gard some miles away, spanning a ravine and river, carried aqueduct on a series of triple arches at a giddy height above the stream wild and romantic in its surroundings as the Wharfe at Bolton Abbey which it crosses transversely on its way to the city. The scenery here rivalled by that on the other side of the Rhône at the source of the Sorg the famous Fontaine de Vaucluse. Here, in the very heart of the Mist country, the stream suddenly emerges as a pool of mysterious blue water, the foot of a towering limestone cliff, flanked by a scree of loose ston sloping up from the path which ends abruptly at the sheer face of the roc beside the pool. The water issues in an ice-cold clear stream that break downward in its rocky bed between the enclosing hillsides, and on th skyline to the left stand the ruins of the château where Petrarch wrote h sonnets to Laura. The little village at the mouth of the valley was favourite holiday resort of the Italian poet, who perhaps first visite Provence when he came as one of a deputation of prominent men, beggin the Avignonese pope to return to Rome—a fruitless mission, as the adventur of literary men in the realm of politics are apt to be. Petrarch, who kne

ccaccio and visited him in his villa at Maiano in the Valley of the Ladies ve Florence, is a direct link with Italy, a link between the birth of Italian rature in the thirteenth and fourteenth centuries, from the Tuscan dialect the Florentine country, and the similar revival of Provençal, associated h the Provençal Maillane, in our own times.

True values there surely are in these movements, not only in so far as y are a protest against rigid and mechanical centralization policies, but o positively in the preservation of human tradition, that tradition in ich heredity and environment play such mysteriously mingled parts. r it is abundantly clear that a great deal of every personality is inherited; ch is but our parents and grandparents over again with a difference: great deal that we have thought of as the product of the efforts of the ividual mind is really bred in the muscles and owes much to climate d to scenery. And if so then the personality and the work of Mistral s been, as the *félibristes* love to say, a fresh breeze in the Provençal country, wing away lassitude and indolence and stirring up the vital forces of the rit, strenuous yet health-giving, a spirit which is truly typified by the *stral* wind. We stood on the rocky platform outside the railway terminus Marseilles one day when the *mistral* was blowing. So fierce was it that was difficult to keep one's feet, and though in the city beneath it was rcely felt, yet the bay was covered with white caps—*moutonnée*, as the nch say—and even within the harbour it was sufficiently exciting when motor launch headed into the wind and great waves splashed right er it. Inland the vineyards are sheltered either by tall screens of dried ds or by rows of cypresses planted so as to break the wind which would herwise wreck the vines.

Such is the stirring and antagonistic force of a strong and original person-ty like that of Mistral. It is disturbing to complacence, to accepted nventions, yet it sweeps away the miasmic vapours of unreality and perstition, and forces us to see the real values of existence. It is not ange that such personalities attract like, but less strenuous, ones, as a gnet draws iron filings, till they cluster around it. Thus a group clusters und the vigorous and dominant mind of the genius and this group forms chool and creates in its turn a tradition conserving values which would erwise have been lost.

It is not only the physical and climatic features but also the history ich form the matrix-stuff of the typical Provençal personality. In nce to-day, and ever since the Revolution and the Napoleonic era, central-tion has been pushed forward as the solution of the national problem to extent which in England, happy land of compromises, we can scarcely preciate. In France, the social and educational theory, just as much as fiscal and military systems, centre on Paris. Paris is the spider in the ldle of the great web. The culture of the *langue d'oil* has, since the igensian wars in the thirteenth century, steadily gained the upper hand. the middle ages the real area of culture was in Languedoc, Gascony, and vence; in Toulouse and Narbonne, Albi, Béziers and Carcassonne, nes and Arles and Avignon. This was the land of the troubadours, pre-nently the country of poets and of art and literature. So much was so that the young Dante, in the previous century, hesitated as to whether should write in Latin, the only then accepted medium for worthy com-itions, or in Italian, his own mother-tongue, the *volgare* or vernacular Tuscany, or in Provençal, the language of the troubadours. Yet a century her back, St. Francis sang Provençal songs while he played an imaginary in with two sticks, and his hymn to the sun is in rough Low Latin. nte has left an experimental poem in alternate lines of Provençal, Latin

and Italian. Such was the fame and influence of the Provençal cul under the kindly and casual rule of the counts of Toulouse and the l of Narbonne or Les Baux. Then came the savage plunder-seeking ar of Simon de Montfort and the terrible abbot Amalric Arnold, and lai ruins the happy free-thinking heretic cities of the south. Yet even so spirit of freedom in religion, as in art, was not crushed. The Hugue movement picked up the remnants of the Vaudois spirit, and there are strong groups of Huguenots in the south, particularly in Nîmes and Montpellier, in spite of the fiery persecution during the reign of Louis X the dreadful Arrêt de Mérindol, and many another slaughter inspired by Jesuit advisers of the Grand Monarque.

The free spirit of the south flamed out again in the Revolution, so t the national anthem of Revolutionary France is still the Marseillaise, t fierce chant of the men of Marseilles who marched through France to P and in so doing set France on fire. Marseilles, the greatest port of Fra one of the finest and most picturesque harbours in the world, the seco largest city of the Republic, is yet Provençal at the core, in spite of cosmopolitan and maritime population.

The older Mistral had fought with Napoleon's armies in Spain as a you man, and the poet well remembered the stories of the war which his fat used to tell round the Yule log at Christmas time. But perhaps the m fascinating chapter in a wonderful book is that in which we have the st of Riquelle. It was as a schoolboy in the forties that little Mistral f saw an old woman called Riquelle, a mysterious, half-sinister figure to children of the village. The red apples are of course the scarlet pom-p which the republicans wore on their berets.

> When I was seven or eight years old and used to go to school with my sat on my back, I passed Riquelle's house every day; and the old woman, who to sit on the little stone bench by her door, spinning flax, used to call to me say:
>
> "Haven't you any red apples at your *mas*?"
>
> "I don't know," I answered.
>
> "When you come again, my dear, just bring one for me."
>
> I always forgot to do her errand, and she kept on speaking to me about t apples whenever she saw me pass, until at last I said to my father:
>
> "Old Riquelle is always asking me to bring her some *red apples*."
>
> "The abominable old creature," muttered my father, "when she speak you about them again, tell her that they are not ripe, and we haven't had ripe for a long while past."
>
> So when she asked me for her red apples again, I called out, "Father says there are none ripe now, and there haven't been any ripe for a long while."
>
> And after that she stopped asking me for apples.
>
> But the day after the news arrived in our district of the proclamation of Second Republic in Paris, when I went into the village to get the news, the person I saw was Mdme Riquelle. Standing on her doorstep, with a sm face, full of life and animation, with a topaz ring sparkling on her finger, she ca out to me:
>
> "Then the red apples are ripe at last after all! They say that the trees liberty are to be planted again! We shall go and eat these good apples of terrestrial paradise, my dear . . . o St. Marianne, and I had thought I sho never see thee again! Frédéric, my dear, you'll be a republican, won't you?"
>
> "But, Riquelle," I said, "what a beautiful ring you have!"
>
> "Ha!" said she, "you may well say so. I have never worn it since Buo parte left for Elba. It was a friend of ours, a friend of the family, who gave to me, in the times (o the glorious times!) when we used to dance the Carmagnol
>
> And lifting her skirts as if for a dance step, the old lady pirouetted into house, shaking with laughter.

Apart from the city of Paris itself, there was no part of France wh the revolution had a stronger hold than in Provence, Provence which w Romanized two hundred years before the rest of Gaul, and whose cultu

saturated with the traditions of republican democracy. Mistral's father egan to tell stories of the Revolution when the boy got back to the *mas*, ie Revolution which he had lived through as a youth :

> " . . . they broke the crosses and melted down the church bells. In the churches they piled up ' mountains ' of soil and planted pines, junipers, and evergreen oaks in them. In ours, at Maillane, they used to hold the revolutionary club. . . . Finally they abolished fêtes and Sundays, and every tenth day, which they called the *décadi*, they adored the goddess Reason with great pomp. Now, can you guess who was the goddess Reason at Maillane ? "
>
> " No," we said.
>
> " It was old Riquelle."
>
> " Was it really ! " we exclaimed.
>
> " Riquelle," said my venerable father, " was the daughter of the shoemaker, Jacques Riquel, who, at the time of the Terror, was mayor of Maillane."
>
> " What a girl she was ! At that time, she was about eighteen, a fresh lovely maiden, the prettiest in the countryside. We were about the same age. Her father had made my army boots. What would you say if I told you that I had seen Riquelle, dressed as a Greek goddess, in the loose careless classical draping, with neck and shoulders bare, and crowned with a scarlet beret, sitting on the high altar of the church ? "

It is a wonderful picture of what the Revolution really meant—a loosen- g of all the old conventions, the supplanting of all the old superstitions. o those who most fully grasped its spirit, it meant deliverance, salvation, ew life and hope, eternal youth. And that the restraints of the old *gime* were cast off in more than politics, the old Riquelle's story witnesses. or Mistral continues :—

> When I had published my *Mireille*, about eleven years after this, I was one day in Paris, and there I was invited by the banker Millaud, the same who founded the *Petit Journal*, to one of those great banquets at which, week by week, that amiable Maecenas entertained artists, scholars, and well-known literary men. We were about fifty at table, and Madame Millaud, a magnificent Jewess, had myself on one side of her, and Méry on the other. Towards the end of the repast, a simply dressed old man, with a long old-fashioned waistcoat and a black skull cap, called to me in Provençal from the other end of the table.
>
> " You're from Maillane, Monsieur Mistral, aren't you ? "
>
> Someone whispered that it was our host's father. So, as the table was too long to allow conversation to be carried on from one end to the other, I got up and went over to talk to the fine old fellow.
>
> " You are from Maillane ? " he asked again.
>
> " Yes," I said.
>
> " Do you know Jacques Riquel's daughter, Riquel who used to be mayor of your commune ? "
>
> " Do I know her ? Riquelle the goddess ? Yes, indeed. We are great friends."
>
> " Well then," said the old man, " it was when we used to go to Maillane selling colts, for at that time we used to deal in horses, and mules. I am speaking of fifty years ago at least. . . ."
>
> " Oh," I broke in, " perhaps it was you, Monsieur Millaud, who gave her the topaz ring ? "
>
> " How then ? " said the old Jew, shaking his head and smiling to himself, " Riquelle has told you about that, has she ? Ah, my dear sir, who knows all that has happened in the past. . . ."

Such was the Provence of the Revolution, still adding to its store of storical memories, even as when the barons of Les Baux raised their pregnable castle on the grim rock that towers over the plains, not far from les, or when earlier yet, in the wild times that succeeded the crumbling the Roman empire, the Benedictine monks fortified the knoll of Mont- ajour with their machicolated towers and walls, and taught the asantry to drain the marshes around. It is between Montmajour d Les Baux that the common lies where stands Daudet's windmill, ell-known to us in the exquisite *Contes de mon moulin*. But although udet and Mistral were great friends, yet their paths diverged. Daudet,

Nîmois as he was, chose to interpret Provence to Frenchmen and to the wor through the medium of the instrument made perfect by Pascal and Volta But Mistral resisted the lure of Paris. He lived on at the old *mas* Maillane, for to him the Provençal spirit was not something exquis whose memory should be immortalized in the tongue of modern men ere perished. Rather it was the tradition of a race still living and vigoro a tradition worthy of revival, too precious to be allowed to die, somethi which had a part to play in the modern world, which would be poorer a more drab without it.

Was he right? We remember the sea and sky, the blue waves tossi outside Les Martigues or Le Grau, the lateen-sailed boat keeling over she skimmed the waves, a skein of flamingoes, two hundred at least, no brown, now white, now rose-coloured as they turned in the azure abov We think of Daudet's mill, with the goats and sheep and the swarthy shepher boy, as we saw them one April day, just as if they had stepped out of th pages of *Les Étoiles*. Are not all these enshrined, as it were, in the ver life-blood of the people?

The question which the Provençal revival raises is indeed one of th most important affecting our modern life. From India, from China, w hear of such movements. Each local group in turn elevates its dialect t the rank of a literary language, demands entrance on equal terms with other claims that it has a contribution whose value outweighs the disadvantag of separation. The University of Calcutta is called every year to recogni a fresh vernacular in its matriculation examinations. Less than a centu ago Bengali itself was but a dialect of cultivators and tradespeople. No we have Nepali and Maithili, Ooriya and Assamese and Manipuri, in that o corner of India, successfully claiming recognition as literary media, and as t vehicles of local self-conscious groups. It is the individualism of our da the form taken by the spirit which, in Luther's day, was the inspiration the cry for personal and direct communion of the individual with Go For the Provençal revival is in some sort a religious faith. Its enthusia sacrificed fame in the great world in order to revive the traditions wh were their own life-blood. Not to remake the world according to mathe matical reason, but to conserve and re-adapt hereditary values—ho far is this the true spirit of Protestantism? How far does it accord wi our modern conception of personality, a centre whose circumference is vag whose content is all the sense experiences of a life-time?

Roumanille, the real founder of the Provençal movement, wrote poe in French as a youth, and when the local newspaper printed them, he re them to his mother, who only spoke Provençal. She turned aw disappointed. "Very good, I expect, my boy, but I can't understand word." And at that moment he resolved that he would never write ag except in the language that his mother *could* understand. Is there n something of true religion in such a resolve?

J. P. Naish.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor o find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and reasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1926 *or* 1927 *unless therwise stated.*)

Early Life and Letters of John Morley. By F. W. HIRST. Macmillan. 2 vols. 28s.

Trollope : A Commentary. By MICHAEL SADLEIR. Constable. 15s.

The Letters of George Gissing to Members of His Family. Constable. 18s.

The Heart of Emerson's Journals. Edited by Bliss Perry. Constable. 7s. 6d.

What will be history's verdict on John Morley? Will it accept the erfervid advocacy of Mr. F. W. Hirst, who found him " the greatest man have ever met, most inspiring of politicians, most fascinating of talkers." Ve doubt it, though we yield to none in our admiration of Morley's work as ditor, critic, biographer, and statesman. Alike on the *Fortnightly* and the *Pall Mall*, in office and out of it, he was " honest John," who stated his views, nd tried to apply them, without fear or favour. But it is always admiration hat one feels, never the thrill of devotion or affection, the stirring of the oul, that comes even yet as we think of Cromwell or Gladstone. We do not emember any volumes from which so many extracts were made in our com- ionplace books as Morley's *Recollections*—and yet—and yet—one had to onfess to an uneasy impression that there was a touch of superiority, of ntellectual snobbery, about the great man. Is the secret to be found in one f Mr. Hirst's phrases about him? We do not mean the one which says that e " had a good conceit of himself," but that which points out that he never understood children."

Mr. Hirst's two volumes get Morley as far as 1885 : they would have een much improved by compression, by obedience to the maxim of his ero, of whom he writes: " Length he deprecated." Many of the speeches and rticles quoted would have been savagely blue-pencilled by an editor like lorley, and the long disquisition on Newcastle would certainly have been eleted. Nevertheless the volumes are full of interest, even though they elate to a period that biographers have repeatedly worked. And when so uch is included, surely Mr. Hirst might have explained why Morley dropped ne *Fortnightly*. Of Morley's *obiter dicta* we can only quote two, from 872 and 1873, respectively :

After quoting Milton's " How soon hath Time . . ." he goes on :

> " Good god, what glorious music that old blind Puritan had—what reverence and full solemnity ! ' All is, if I have grace to use it so, as ever in my great taskmaster's eye.' Oh, that we were in those old ages of noble, grave belief. I'm a Teuton after all, with a longing for the Eternities, Immensities."

And this is worth remembering to-day :

> " There is a fund of brutal, stubborn, biblicalism in our Briton, of which you will see more than you can manage within the next score of years."

Morley was inclined to despise Trollope, of whom Mr. Michael Sadleir has ven us a study valuable not only for its intrinsic worth, but because it will nd its readers back both to the novels and to that queer autobiography which Trollope seemed to do his best to depreciate himself and his work.

Mr. Sadleir's "commentary," after painting in the background agai which Trollope's work must be judged, reveals a clear picture of his amazi parents and of the unhappy and unlucky life Anthony lived in youth. Aft wards there stands out from the narrative the rough, boisterous, war hearted, generous, and essentially English figure of a man who often d guised his shyness and fear of *gaucheries* by brusque speech and unrestrain behaviour. In these days when inferiority complexes are the consta theme of discussion among undergraduates and other infallibles, Trollo may furnish excellent material.

In a well-informed and shrewd way Mr. Sadleir traces the rise of Trollope popularity to its peak in 1868-70, and then shows how that popularit vanished in "period prejudice." The subtle analysis of an attractiv personality adds to the enjoyment of the book, in which the writer's interes in publishers and publishing is often evident. At times there is a fondnes for the inverted sentence which gives pause, and Mr. Sadleir would do we to pension the word "astringent." *W.* H. Hutton (p. 261) is surely a slip while the references to Norman Macleod and the Nonconformist conscienc (pp. 237, 243) show that Mr. Sadleir is not well acquainted with either, an at times (p. 250) he too seems a little superior. But the book is an admirabl study of one whose curve is rising—and will continue to rise.

Over the life and work of George Gissing the note of interrogation sti remains. The volume of letters to his family now published would have bee much more useful had they been introduced by a brief biography and inte spersed with fuller commentary. As it is, they will be welcomed by, an valuable to, students of Gissing, but of little service to those with but eleme tary knowledge of the gloomy, restless, and tormented soul whose spirit th reveal. The burden seems to have lifted a little with the years, and fe would now be found to doubt Gissing's own judgment that his *Priv Papers of Henry Ryecroft* " is the best thing I have done, or am likely to d the thing most likely to last, when all my other futile work has followed r futile life."

The question whether Gissing will live because of his place in the histo of realism in English literature is a moot one. In one of his letters he quot John Morley's statement that there is genius throughout *Demos*, and " passage which is one of the most beautiful in modern literature." Perha Morley's considered judgment, quoted from his journal in *Recollections*, is n far from the mark : " Misused an hour on Gissing's *Whirlpool*. One of t men of marked talent who unhappily just misses."

Lovers of Emerson in this country—and they are still numerous—w be delighted with this volume of extracts from the journals. Few peo are able to afford the ten volumes which the full journals occupy, and is possible to have too much even of a good thing. But this selection admirable. It gives the right taste, and enough to taste ; longer extrac are judiciously mixed with *obiter dicta*. We are confident that there wi be a large demand for the volume both here and in the United States.

EDITOR.

A History of Hebrew Civilization. By ALFRED BERTHOLET. Translate by A. K. DALLAS. Harrap. 12s. 6d.

Israel I.-II. By JOHS. PEDERSEN. Translated by ASLAUG MÖLLE Milford. 15s.

These are two very useful and distinctive books. We do not know whe to put our hands on anything else in English which gives in one volume a the information accumulated here by Prof. Bertholet. The two standa German works on Hebrew archæology by Nowack and Benzinger were bot

ublished in 1894, and neither has been translated. Excavation in Palestine as then only beginning under great difficulties. Special *firmans* had to be btained which only held good for limited periods, and the possibility of ouble with local officials and owners had always to be faced. The interven- g thirty odd years have furnished us with a vast mass of information from e Palestinian mounds themselves, whilst very much fresh material has en unearthed, deciphered, dated, and arranged for the historian, both om the Nile valley and from Babylonia. The Egyptian evidence, in articular, has furnished us with exact contemporary data regarding the ate of affairs in Palestine between the time of the Middle Kingdom and that f Sheshonq and Rehoboam (c. 2000 to 1000 B.C.). The Tel-el-Amarna tters have been freshly re-edited and finally re-translated by Knudtzon, nd a number of very important hieratic Egyptian papyri which throw ght on economic and political conditions in Syria, have been brought to ght during the interval. Moreover the frenzy of the Pan-Babylonian hool has spent itself, and we are able to estimate correctly the real influence f Babylonian civilization on the culture of the pre-Israelite Canaanite states.

It is the first part of this book, dealing with the period preceding the arrival f the Israelite clans, and picturing the relatively high civilization into which ey forced their way, and which they largely absorbed, which will prove e freshest to many readers. The author has given us in easily assimilable rm results which must otherwise be gathered painfully from specialist orks. No blocks or plates have been added, but excellent collections of ese have been published in available works, such as Gressmann's *Texte nd Bilder* and Barton's *Archæology and the Bible.*

In the second part the author has attempted to picture the social, political, nd intellectual life of the pre-exilic Hebrews. Here he has relied principally n Biblical sources, and has assembled a great deal of instructive and luminating material which helps us to view the O.T. people as men and omen of like passions with ourselves, and subject, like ourselves, to economic nd psychological pressure and influences.

Prof. Bertholet is sometimes inclined to rest a good deal more weight n the patriarchal and other narratives of pre-exilic times than we should are to do. For example, Aaron's golden calf, if not Aaron himself also, is urely a reflection from a much later period, that of Jeroboam I. at the earliest p. 127). Bethel seems to be the title of an old pre-Israelite divinity, not, s the later Hebrews supposed, a composite name given to the place by their ncestor (p. 103). Our author is not sufficiently thoroughgoing here in his ssimilation of the old evidence with the new. The same caution must be iven regarding his interpretation of ritual customs. It was certainly not he fact that the Canaanites worshipped at ancestor-tombs which caused he Hebrew law-givers to stigmatize graves and dead bodies as ritually taboo p. 111). Dr. Bertholet occasionally fails to realize the true coherences of is material, and sometimes yields a little to a vein of sub-conscious con- ervatism. The book is painstaking rather than brilliant, but it fills a real ap. There is no other single reliable, competent and comprehensive up-to- ate work on Hebrew archæology in English within the reach of the non- pecialist.

Israel, its life and culture, is the full title of Prof. Pedersen's book. But his, though as unique as the preceding, is entirely different in its subject- natter and treatment. It is a pity that the writer should have entrusted the ranslation of so important a work to a non-Englishwoman. Though the English is always intelligible, it is very often less than idiomatic, and by no neans free from solecisms, of which the invariable use of the definite article vith the word Deuteronomy is the most flagrant. It was not sufficient

merely to let an Englishman read the proofs after the type had been set : One cannot re-write a book at that stage, and little less would have ser

The book treats of the real meaning of a number of very import Hebrew terms. The author shows, by exhaustive reference to the conte in which these terms occur, their true connotation and denotation, wh often differ very widely and significantly from that of the English wo commonly used to translate them. There is nothing to take the place of study in English at present, and it should prove a mine of inspiration those who really wish to understand the society which produced the O types of religious experience.

Thus the word *shālōm* (A.V., peace) does not mean only release from t necessity of fighting, but rather the whole state resulting from victo This is not mere passivity, but the active enjoyment and use of the super position of the successful conqueror. To have peace is to be in a state full and active satisfaction, not merely of inactive somnolence. Many su terms change their meaning in the very different circumstances of t post-exile. The idea of rest which is contained in the later use of *shālō* leads in the latter period of political subjection either to pessimism on the o hand, as in certain passages of the Wisdom literature and the Psalter, or to material claim on the future, as in the later apocalyptic.

A similar examination of the passages in which the words *yesha'* (A.V salvation) and *ṣedeq* (A.V., righteousness) are used, yields equally valuab results. To have *yesha'* is to be made over again, to be filled with fresh divi life and strength. *Ṣedeq* must often be translated victory or succe rather than righteousness. Thus "the right hand of my *ṣedeq*" shou actually be rendered "the right hand of my conquering power," *i.e.*, of th invincible *élan* which informs those who are in vital association and consta communion with the everlasting God. On the other hand, in later Judais *ṣedeq* becomes rather that condition which earns happiness as its reward.

One of the terms on which Prof. Pedersen throws most light is that diffic word *mishpāt* (A.V., judgment), a word so fraught with rich social meani to those who will take the pains to investigate its real idiomatic use. T suffering servant, for example, is to bring forth *mishpāt*, *i.e.*, to give everyo his fair opportunity and his just rights. The word is a favourite with bo Amos and Hosea, as well as with the Deuteronomists.

We shall be surprised, again, if anyone can really absorb Prof. Pederse study of the word *nephesh* (A.V., soul) without having many of his ide as to the value and importance of O.T. religion refreshed and even entire re-made. It is in fact the Greek antithesis between ψυχή and πνεῦμα the one hand and σάρξ on the other which has led to the obstinate dualis in Christian psychology to which many of our troubles are traceable. T Hebrew word involves no such dualism of body and soul, being at once mo primitive and more entirely modern and correct than any of the Greek English words currently used to mistranslate it. It is not too much to sa that a full comprehension of the O.T. meaning of this word will render th student impervious in many respects alike to the shallow assaults behaviourist psychology and to the poison-gas of scholastic logic or Gree metaphysics. The whole book is a magnificent study in method, and this one of its real values. The illustration of the meaning of passages in Psalm and Prophets by referring to the use of the same words in well-known storie in the Hexateuch and later historical books is a fascinating method of Bibl searching which has the double merit of being both the soundest kind scholarly exegesis and also immediately productive of an endless store fascinating sermons in which the true inwardness of O.T. religious experience can be expounded as in no other way. We commend this work to a

inisters whose Hebrew Lexicons are still in even the most occasional use. t is not an altogether easy book, because one has to think in order to get ull value from it. But every hour's study of it will be amply repaid.

J. P. NAISH.

he Narratives of the Resurrection: A critical study. By P. GARDNER-SMITH, M.A. Methuen. 6s.

A couple of scholarly notes in recent numbers of the *Journal of Theological tudies* heralded the appearance of this very workmanlike and thorough reatment of a subject of permanent importance and interest. After dis-ussing the Pauline evidence the author considers in turn the various arratives relating to the tomb wherein Jesus was laid, and the appearances f the Risen Saviour. He then deals separately with the Johannine ccount and with the uncanonical sources, where he assigns considerable nportance to the *Gospel of Peter*. Two subsequent chapters trace in etail the growth of the tradition and these are followed by a statement of The Facts and their Significance." In this concluding chapter and in ne Introduction the reader will find the gist of the matter as it appears to Ir. Gardner-Smith. To many his last word may be disquieting: "the ody of Jesus may never have moved from its shelf in the rock-hewn tomb. Ve do not know, and we shall never know the certainty of that mysterious ıorning. But the Spirit of Jesus is with us yet, not in a vague respect for l that he lived and died for, but in the personal presence of Him whom e love and serve." And in this experience disquiet may be resolved into ɔnfidence. The book is an excellent example of the Modernist or Liberal rotestant standpoint and method; it is candid and thorough and its aching might be summarized in the words, "Why seek ye the living nong the dead?"

ALEX. J. GRIEVE.

he Dominion of Man (Some Problems in Human Providence). Providence —Divine and Human, Vol. II. By E. GRIFFITH-JONES, D.D. Hodder. 8s. 6d.

In this book Dr. Griffith-Jones completes what has evidently been for m a labour of love. The former volume, of which this is the sequel, dis-ssed the general problem of Providence, so far as this could be done thout recognizing the special position of man in the Universe. "In oducing human personality, the life-principle has broken through the gid mechanism of the immanent order, and has joined hands with the anscendent Spirit through whose creative energy all things have come :o being. . . The material world has henceforth become the theatre an ethical drama; the *élan vital* which was hitherto the *vis a tergo* produc-g the wonders of organic life, is henceforth interwoven with the *vis a nte* of moral aims and spiritual ideals which produce *character*." In other ɔrds, man now takes a hand in the work of the Divine Providence. He ercises an *imperium in imperio*, and Divine Providence becomes so far th Human Providence: "We are co-workers with God."

The working out of the theme is in three sections. First, we are told of e making of man, that is, of his environment and his equipment, physical, ional, instinctive, moral and religious. Next, there is the long story of n's actual past achievement, the development of civilization that cul-nated in Athens, Rome and Jerusalem, with Jesus Christ as the ideal nciple of the unification of all its several tendencies into a perfect whole, Kingdom of God. Thirdly and lastly, from the past the gaze travels the future, and the unfinished tasks of man are surveyed—the problem

created by man's increased control over nature, the economic proble the problem of internationalism, the problem of eugenics, and last of all t question of the future of religion.

It will be clear from the above outline that Dr. Griffith-Jones swee immense horizons: the scope of the book reminds one of Lotze and " Microcosmus." It is also evident that the discussion is " actual," that deals with practical and urgent problems. The value and the limitatic of the work both rise inevitably out of the great breadth of the treatme and the number of vital problems dealt with. On the one hand it is useful thing to have so wide a field surveyed as one coherent whole from Christian point of view: on the other, the discussion of so many tremendo problems cannot in the nature of things be very thorough. On the whc the gain outweighs the loss. There are many books dealing with the proble in detail, not many attempting to survey the whole.

ROBERT S. FRANKS.

Holism and Evolution. By J. C. SMUTS. Methuen. 18s.

General Smuts is the latest instance of the statesman turned philosophe and that to very good purpose. In this volume we have the result of a lif long study of scientific and philosophical questions by a man who has foun his recreation in these things amid heavy political and military occupation Notwithstanding its rather enigmatic title, the book is one of first-cla importance and a real contribution to philosophical enquiry. By Holis General Smuts means a doctrine of Wholes in which he seeks to find t key to the universe as we know it. He starts with the acceptance of evo tion in its most modern form as not merely a process of change, but creative of new materials and new forms. He regards the viewpoint creative evolution as making possible a more fruitful co-operation betw science and philosophy than has yet been known, and he argues that it lea up to what he calls " a holistic view of the universe " and describes follows: " This character or feature of wholeness which we find in t case of matter and life has a far more general application and points something fundamental in the universe, fundamental in the sense that i practically universal, that it is a real operative factor and that its shap influence is felt ever more deeply and widely with the advance of evolutio General Smuts then goes on to argue that the Whole is not something ac tional to the parts but that it is the parts, and is constituted by the structu arrangement and mutual activities of things working together towards t wholeness until finally " there emerge the ideal wholes, or Holistic Ide or Absolute Values, disengaged and set free from human persona operating as creative factors on their own account in the up-building c spiritual world. Such are the ideals of Truth, Beauty and Goodness wh lay the foundation of a new order in the universe."

Here, then, we have a remarkable and original philosophy of the univers a kind of spiritualistic naturalism which takes into account and seeks explain the origin and end of both matter and mind. In a chapter " Mind as an Organ of Wholes " General Smuts describes with great perti ency the power of mind as the creative factor in experience. As the princip of the rational construction of the universe the mind reaches its highe expression in Holism, and he points out how mind, exercising its free rig of self-determination, creates on the human level the conditions necessary f its own development. All this works up to his conception of personalit which he regards as the key to the highest interests of the human ra as the culmination of all philosophical enquiry, and as setting the gre problem for such enquiry in the future. The whole of his discussion

rsonality is extraordinarily fruitful and well worth careful study in both spiritual and ethical aspects.

Enough perhaps has been said to give some indication of the deep interest d far-reaching value of this book. It is impossible to do anything like tice to it in the course of a brief review. It will well repay careful study, d it appeals with special force to all those who believe in a spiritual inter- tation of life. In all the vast processes of natural evolution General uts sees the striving of a great purpose and the gradual fulfilment of oble ideal. This finds its ultimate issue in the development of personality, d although he does not himself carry us as far, it is but a short step from his erpretation of the True, the Beautiful and the Good to the conception of living personal God.

W. B. SELBIE.

e Historical Life of Christ. By J. WARSCHAUER, D.Phil. Fisher Unwin. 15s.

This book is dedicated to Albert Schweitzer, and the author claims that is an attempt to apply Schweitzer's eschatological theory to the whole spel story. He claims also that it is a truly historical treatment of the bject because it is eschatological. Now no one questions the importance the work which Schweitzer did or its value for historical enquiry into spel origins and history. It should be remembered, however, that hweitzer himself has considerably departed from the positions first laid wn in his book *von Reimarus zu Wrede*, and as Professor Burkitt says in introduction to the present volume " the work which he did needs to be ne again and again." As an attempt to re-read the familiar story in the ht of Schweitzer's theory Dr. Warschauer's work is both interesting and eful, but it is certainly not a final word on the subject, nor can it be regarded necessarily more historical than other less ambitious attempts to cover e same field. Dr. Warschauer has both erudition and patience, but he ver quite escapes from his own pre-conceptions, nor does he succeed in ing to the height of his great argument. His book is thoroughly modernist, d in the old sense of the word rationalistic, and will always remain a good ample of what a modernist reconstruction of the history can be. It is owded with detail and bears constant testimony to its author's scholarly earches, but it leaves the reader more bewildered than enthusiastic, and rdly succeeds in producing anything that could be called a coherent and isfying portrait of the historical Jesus.

At the same time Dr. Warschauer himself shows throughout that he is nscious of dealing with a subject and a Person which cannot be fully plained or accounted for on the basis of history alone. He tries hard to oid theological prepossessions and to a large extent he succeeds in doing so, t he cannot always follow his own premises to their logical conclusions, d his book leaves us, as all books of the kind tend to do, still contemplating e gulf between the Jesus of history and the Christ of faith. As ofessor Burkitt says: " It is not enough for the Modernist to reject e Catholic view; if his view is to supplant the Catholic view, it ust be because it is more adequate, because it is more nearly in rmony with all the facts, the facts not only of the " Life of Christ," but o of the enthusiasm and persistence of the Christians." And again: And when the view or theory that underlies any ' Life of Christ ' has been forth, it has also in the end to undergo the same kind of ordeal as that to hich it has subjected the traditional Gospels: does it account for the rvival and the long-continued progress of Christianity itself? " That . Warschauer himself realizes the difficulty here suggested and the failure

of the historical method adequately to meet it would appear from some v beautiful words with which he closes a chapter on " The Miracles " :—

" A tempest stilled on a lake ; a legion of devils driven out of a man i a herd of swine ; a child brought back, if we must put that construction it, from bodily death to bodily life ; and a woman saved from despair shame and self-contempt to a renewed faith in the possibility of things p and lovely and honourable and of good report—the possibility of s things *for her*, through God's mercy and pardon ; which of these migl works appeals most to us, reveals to us most of the character and dynar of Jesus Christ ? Not in the conquest of the elements, nor in power over t ailments of the human frame, but in the conquest of human hearts, in t power to revive dead souls and to present them before the presence of Go glory with exceeding joy—there we behold the Miracle which is ageless a ever enacted new ; there we worship the power of God unto salvatio even God manifest in the flesh." W. B. Selbie.

Ability. By Victoria Hazlitt, M.A. Methuen. 6s.

At the present time a number of British psychologists are occupyi themselves with the question of intelligence and of ability, whether gener or special. The solutions of the problems involved have not only a the retical, but also a practical bearing; and recently, as an outcome of t research of the last few years, practical attempts have been made vocational guidance on a scientific basis which show promise of valua and far-reaching results in the future if the method is pursued and develope Miss Hazlitt's book is an important contribution to this branch of enqu on both its theoretical and practical side. While it is written interestin and with enthusiasm it is yet marked by that caution and avoidance of ha dogmatism which is to be expected of a true scientist.

The book is divided into two parts. The first is theoretical, and has its thesis that " intelligence is a problem-solving organization and that efficiency is the measure of the degree to which experiences are confluen (Let not the layman be alarmed at the technical ring of this ; if he has r the pages which lead up to these words he will not be perplexed to kn what the author is driving at). Miss Hazlitt ranges herself with those p chologists who maintain that there is no such process as the developm of intelligence, and she holds that there is entire lack of evidence for " spe psychological abilities." These views are supported by careful argume It is interesting to note that the students of what we may call norm psychology agree with the psycho-analysts in regarding the first few ye of an individual's life as being determinative of all subsequent developme The second part of the book gives an account of an experimental st carried out upon University students with a view to discovering whet tests can be devised which will indicate special (acquired) abilities wh are necessary in the work of the faculties of Arts and Science respectivel

Whether Miss Hazlitt's conclusions will stand the test of criticism t future will decide ; but this much is sure, her book is both a good introdu tion for the beginner and also a contribution to the subject which needs to treated seriously by the expert. E. R. Micklem.

The Riddle of Personality. By P. McBride, M.D. Heinemann. 6s.

Under the title the author adds in brackets the question, " Mechanis or Mystery ? " The purport of the book is to show that, while personali remains a riddle which cannot yet be demonstrably solved, the balance evidence points to an answer in terms of mechanism. Dr. McBride revie the materialistic point of view mainly as set forth by the Behaviourist scho

psychology under the leadership of Watson, and the anti-materialistic nt of view as it is expounded by McDougall in his *Outline of Psychology* l his earlier work *Body and Mind* and by J. S. Haldane in *Mechanism, e and Personality*, and he comes to the conclusion that the Behaviourists the stronger case. He admits that there are mental phenomena which difficult to account for on materialistic lines (*e.g.*, post-hypnotic sugges-n), but he seems to hold that so much can be explained in this way that s reasonable to suppose all could be if we had sufficient command of the ts. The author thus inclines to the opinion that we are automata and that most complicated mental acts do not differ *in kind* from simple reflex ions, and he proceeds to show (in a manner which seems to indicate some k of psychological insight and discrimination) how the manifestation of ious virtues and vices, *etc.*, can be explained on this hypothesis.

We look in vain for an explanation, on the mechanistic theory, of con-ousness or awareness and of æsthetic appreciation, and we wonder, reover, on what the author bases his ethical system—he uses more than e the phrase "all decent people," and so presumably he has a code of ics. Dr. McBride is at pains to show that the mechanistic theory of rsonality is not necessarily incompatible with a belief in theism nor even immortality. He may be right; and yet we doubt if the creator of auto-ta in a world of suffering could elicit our adoration and worship. The ok would be worth reading if only for the chapter entitled "Personality Animals," which contains, in addition to interesting accounts of experi-nts and observations made by Köhler and others, a delightful story about spaniel which is not, so far as we are aware, to be found elsewhere in nt.

E. R. Micklem.

e Psychology of the Thinker. By Ida B. Saxby, D.Sc. Univ. of London Press. 7s. 6d.

e Ego and Spiritual Truth. By I. C. Isbyam. C. W. Daniel. 7s. 6d.

ure, Thought, and Personal Experience. By W. Tudor Jones, M.A., Ph.D. Williams and Norgate. 7s. 6d.

The first of these volumes is not so much concerned with the thinker with the thinking process; it is psychological and not metaphysical. e writer is already known by a very fine volume, *The Education of haviour*, and she has now attempted to help teachers to understand "The ction of thought," "The thought process" and "The acquisition of owledge," in terms of Semon's "Engram" theory and Koffka's idea of onfiguration." "Thoughts," she writes, "are only produced under the petus of a felt need, though that need may be conscious or unconscious." m that starting point she follows the growth of the conscious self, using h Semon and Koffka with admirable lucidity. There is a simple statement erms which cannot but be helpful for the understanding, not merely of present volume, but of much of present-day psychology. Some of what ver calls "the defence mechanisms" of the mind are explained with lly amazing clearness. With the same skill she treats of desire, emotion, erest and the unconscious, keeping clear of controversy—always an irable trait in a book meant to be practical. Though there is no section t will not repay the study of the teacher, very great help in understanding difficulties which confront every young life will be found in the latter of a book which can be heartily recommended.

Hegel was fond of saying that there was no philosophy but only osophies. Mr. Isbyam's volume gives credence to the statement. It affinities with Leibniz, Plato, and James Ward, and yet differs from all.

The author has set himself the task of writing three volumes to reconcile physical sciences with philosophy. In this, the second of the three, he concerned with the source of spiritual, æsthetic, and moral values. philosophy is a pluralistic idealism. Consciousness is ascribed to physi force, the white corpuscles of the blood, and even the muscles of the hea The really vital part of the author's philosophy, however, is his list of f Ego-entities: "Physical force is one. The impulse or appetite to use it another. There are emotions that order these impulses for a third. Th there is the Ego-entity that I *am*, when I frame a purpose, and master or to master these emotions; which makes a fourth kind. Moreover, I belie also, the spirit of love, the spirit of truth, and the spirit of beauty a Ego-entities." These last are not objects of consciousness as the four fi may be. But all the Ego-entities play the part of subject. Some idea the author's interpretation of these Ego-entities may be seen from the fa that when we grasp the meaning of a sentence it is because the conception meaning has entered our consciousness; conceptions, it seems, think *in u* the meaning grasps us. Something similar to the Platonic ideas are revive by Mr. Isbyam in his conception of the fifth kind of Ego-entities. There no such thing as a beautiful object, he says; "the observer is possessed for moment by the spirit of beauty or he is not." These Ego-entities a apparently free-agents; they refuse to be subordinate to the lower entitie and *depart* into some realm of latency. If we ask what becomes of the e itself while these entities are playing the subject there is no satisfying answ (another volume is promised). Apparently it is a sort of arena whe entities strut their little hour and give room for the next. The comm characteristic of all the entities we can be "is volition or conation to en time and space whenever and wherever possible, to increase the duration their *now* and the place of their *here* as much as possible and to retire o when compelled." Space will not allow comment on the implicatio of this pluralistic idealism; but the author meets objections from supposed objector in a dualogue which occupies three-fourths of the bo There is also a very fine essay by Louis Zangwill on "The Quest of Spirit Truth," in which he travels the field of philosophy and gives an admira introduction to the author's position, though he does not accept it.

Dr. Tudor Jones holds the position that "man is meant to pass from level of Things to the level of Thought, and from the level of Thought to t of Personal Experience." These levels may be thought of as " dimensions of life." He gives a sort of grudging reality to the exter world, "but its reality would remain for ever unknown unless there wa mind to know it." Thought transmutes the external world into a concept world, and thus carries it further from the realm of Nature towards realm of Ends and Goals. From this world of thought we may travel to t of Personal Experience, which is "something infinitely greater than perceptive and conceptual power in man to know and use the ordina objects presented to him." It means starting out on a new journey of li with all the equipment of Thought merged into man's deepest needs, claim and demands and into his relation with a metaphysical and spiritual cosm "We are thus led to a Mysticism in which if thought is present it does n seem to be active. God is just affirmed and further affirmed, becomes His turn, in the mind and soul of man, an everlasting reality and a durab possession of Personal Experience." It is only when we reach this stage Personal Experience that the deepest transformation of personality occu Dr. Jones does not belittle thought, but he seems to transcend it and in th experience of Transcendental "man comes to conclude that the Spirit God is external and internal." "The *affirmation*, when it has become

mosphere in the life of Thought and Personal Experience gives being to a nsciousness of the spiritual and cosmic significance of human life and its cure place and its eternal destiny in the universe." The position is etaphysical Mysticism. Dr. Jones is aware that " Science and philosophy ıve to be taken into account . . . (but) in the troubles and tempests ıd tragedies of life he can turn in a moment of time to the centre of his hird domain,' and find there abiding peace for his weary soul." But that the difficulty with all Mysticism; peace is found away from the actual orld of tragedy, where it is surely to be found in the activity that helps us rise into a rational understanding of spiritual and cosmic purposes, and ot in a domain that flees the responsibility of rational beings.

J. G. McKENZIE.

ıstice and the Poor in England. By F. C. G. GURNEY-CHAMPION. Routledge. 7s. 6d.

This book is an " account of the position of the poor in legal matters England and Wales," and a study of the injustice from which they suffer consequence of their poverty and of the remedies which have been tempted in other countries and suggested here. It is prefaced by a plea r Christian attention to an urgent social need, signed by a Bishop or two ıd their Free Church equivalents. The writer believes the time has come advance from a stage of sporadic and uncovenanted legal services, volunrily given by individual lawyers to poor persons, to a stage when such rvices would be supervised by the Law Societies and made universally ailable. Personal service would still be given voluntarily, but out-of-ocket expenses would be chargeable on some general fund. The book is ry thorough, competently learned, eminently readable and even entertaing. It is very well indexed and very well documented, 164 pages of letteress being followed by 80 pages of appendix. Lay readers would find valuable as an introduction to the whole system of legal provision in this untry, quite apart from its particular appeal.

MALCOLM SPENCER.

ı End to Poverty. By FRITZ WITTELS. Translated from the German by Eden and Cedar Paul. Allen and Unwin. 5s.

In this book Fritz Wittels expounds a plan proposed by Joseph Popper, Austrian engineer, for guaranteeing to the whole population of any untry all that physiology and hygiene show to be absolutely indispensable human welfare. This would be done by a sort of labour conscription in ıich all members of the community would be bound to serve for a period of ars spent in providing the food, clothing, shelter, house, furniture, and edical treatment necessary to supply the whole population. These products the minimum or subsistence army would be available unconditionally for . Anything not falling within the definition of the minimum would be counted luxury; and in the production and distribution of luxury the esent system of private ownership, individual enterprise, and free contract ould continue. Popper calculated that for Germany the term of comlsory service might need to be from the beginning of their eighteenth to e end of their thirtieth year, for men, and to their twenty-fifth year for mmen, and the indications are that the calculation is made with fair rgins.

A text for the book is found in the Preface to *Androcles and the Lion* ere Shaw declares that " until the community is organized in such a way ıt the fear of bodily want is forgotten as completely as the fear of wolves n civilized capitals, we shall never have a decent social life." The principle

of Popper's proposal is that the bare minimum of civilized life (perhaps an advancing minimum, progressively transferring simple "comforts" from the category of luxury to the category of necessity) should be secured for all by compulsory labour, and only the satisfaction of the more complex wants left to the play of free competition. He argues that compulsion applied for so convincing a reason could involve no degradation to free men and women; and that the sphere still left for free action would be quite sufficient to keep individual initiative alive to do its powerful and beneficent work in the world. He defends his proposal, on the one hand, against the criticism of Marxian theorists, communist revolutionaries and other complete socialists who would leave too little room for individual freedom, and, on the other hand, against the extreme individualists who foretell the end of all human progress if the motive of hunger be withdrawn. His argument is all the more convincing because he writes with no love of State activity for its own sake and no predisposition to trust officialdom.

The scheme is not worked out with any great detail. Any broad scheme of social change, the writer thinks, should be sketched first like an impressionist picture, not a Dutch interior. Where Popper, the originator of the scheme fades into Wittels, his expositor, is sometimes obscure; but that hardly matters, for the writing is clear and interesting. There is passion behind it and even occasional bitterness; but the thought is not sacrificed to the feeling. Once, a tirade against war breaks the thread of the argument, but it is all in the interest of a clearer assertion of the universal rights of the individual to life and security. Such broad and stimulating studies of new ways to meet the growing menace of poverty are well worth reading and not least this able plea for "universal civil service."

MALCOLM SPENCER.

The Philosophy of Confucius. By C. Y. HSU. S.C.M. 1s. 6d.

Chinese Religious Ideas. A Christian Valuation. By P. J. Maclagan, D.Phil. S.C.M. 6s.

China To-day through Chinese Eyes. (Second Series.) S.C.M. 2s. 6d.

Mr. Hsu, who is connected with the College of Law in Changsha, desires to contribute towards the understanding of the philosophy of Confucius in this country, and Dr. Percy Bruce writes a Foreword to his little volume. The interest of the book lies in its being a Chinese interpretation of the Sage rather than in its contributing anything very fresh or scholarly.

Dr. Maclagan's volume consists of eight lectures delivered in connexion with the Duff Missionary Lectureship, and to the students of the Selly Oak Colleges. It is a timely and scholarly contribution to one of the most pressing of missionary problems in China to-day—that of relating the Christian message to the moral and religious background of the people in such a way as to enable them to make it more rapidly their own. Dr. Maclagan has the advantages of the philosophical mind and a clear and vigorous style. Moreover he has been himself a missionary in China, and the reader will not get far in this volume before discovering he is in competent hands. Authorities are given their due weight, but the author has his own conclusions always, and gives good reasons for them. Although described as only "characteristic specimens" these lectures cover an extensive field. In addition to chapters on China's ancient religion and morality we are given a fine analysis of Chu Hsi's teaching as that of a "Confucian Schoolman," and of Wang Yang Ming (b. 1472) as a "Chinese Protestant." There are also suggestive chapters on Idolatry and Ancestor Worship, and on Chinese Ideas of Salvation. The concluding chapter is on the Presentation of the Gospel. No missionary should go to China, or work in China

hout reading this book. It is full of wise and mature suggestion for him, l indeed for all who try to understand his task. It will also stimulate a more serious study of China's moral and religious teachers. While it s to be admitted that many among the Chinese to-day sadly neglect their h inheritance in the things with which this book deals, it is surely a rt of our Christian task to reveal and interpret that inheritance to them.

China To-day Through Chinese Eyes, is a sequel to a volume published der the same title in 1922, and is issued with a view to dealing with some sh aspects of the Chinese situation, and bringing the story up-to-date. e writers, seven in all, are recognized Christian leaders in China, and well- own outside Christian circles. Mr. T. Z. Koo, whose recent visit to this ıntry will be remembered, writes on Education and Student Life. The airman of the National Christian Council of China, Dr. Yui, contributes o papers on the Political Outlook, and on the Needs of the Christian Move- nt. The writer on the Industrial situation is the Industrial Secretary the National Committee of the Y.M.C.A., and the other four are professors Christian Universities.

The variety of subjects treated makes it impossible to review each essay turn, and makes generalization difficult. The papers are not equal in rit, but all show a conscientious attempt to state and interpret the facts the situation fairly. The note of optimism and confidence which one s learnt to expect from Chinese writers to-day is prominent in this volume; tionalism of the "heady" type is as conspicuously absent. In some rts the writers are over-critical regarding the shortcomings of Chinese ristians and Christian schools, but the present "atmosphere" in China one that makes criticism on these lines almost inevitable. If supporters Missions find in the volume discouragement as well as stimulus, let them nember that it is the Christian Church in China which has produced the e type of Christian men represented by the writers of these essays.

ALEX. BAXTER.

ıe Franciscans in England, 1224-1538. By EDWARD HUTTON. Constable. 7s. 6d.

This readable little book covers in outline the whole story of the followers St. Francis in England from their appearance in those September days of 24, when St. Francis received the Stigmata, to the May of 1538, when timer preached to Friar Forrest, the Confessor of Catharine of Aragon, he was burned at Smithfield, endeavouring "so to content the people that erewith I might also convert Forrest, God so helping or rather altogether rking." The book is slight, with no pretension to originality; but it is a eful survey of the early preaching and the houses established in England; the important part taken by English Friars in the general politics of the der; of the relations of the Friars and the Universities; of the work of con, Scotus, and Ockham; of the decay of the Order and the evidence of ngland, Chaucer and Wyclif; of the promise of revival when the servants appeared at the end of the fifteenth century; and of the ppression. Perhaps the most valuable chapters are those containing tes of the establishment and suppression of the several houses with record any buildings surviving. The early part of the narrative retains much of e simple beauty of the Eccleston chronicle; later it degenerates until it ıks on occasion to what is little better than a mixture of sentimentality and use. The shameful story of the Tudor degradation of religion and of e wasting of the houses of God merits a less hysterical treatment than it re receives.

The book, "offered . . . for the repose of the soul of Henry VII is frankly tendencious. Unpleasant facts, such as the fifteenth cent condition of the Order, are fairly faced, but the Black Death, " which may said to have destroyed the Middle Ages," is called in as *deus ex machina* account for all that. Nor is that highly questionable explanation t only point at which there is very special pleading. It is assumed, for instan that in country districts the thirteenth century monasteries were active for in popular religion, and that " an advocate of secular absolutism " is a go definition of a Protestant. (Calvin's Protestantism will hardly bear th test.) The book is marred by a number of misprints ; we suspect blunde in Latin, English, or punctuation on pages, 150, 162, 163, 197, 206, 225, 23 236, 265.

B. L. MANNING.

The Home of the Monk : An Account of English Monastic Life and Building in the Middle Ages. By D. H. S. CRANAGE, Litt.D., F.S.A., Cam bridge Univ. Press. 6s.

Which of us as he has followed an incoherent guide through the tumble buildings surrounding a great abbey church has not wished that he coul truly understand the purpose of these smaller but obviously very interestin remains ? Dr. Cranage has come to our help. There was ample room fo this book, intended " to attract the ordinary reader to the subject of Englis monastic buildings." It has many qualities attractive to the ordinary reade brevity, simplicity, picturesqueness. It is, we think, the only architectura book we have ever read which is in every part entirely intelligible to th layman. But Dr. Cranage's claim is too modest : his book, written with th quiet confidence of sure scholarship, will teach much to people alread interested in the subject and possessing considerable knowledge of it.

The plan of the book is particularly happy. The reader is conducted fro the cloister to each block of the surrounding buildings east, south, and wes to the church ; and to the principal buildings that may lie outside th cloister, such as the abbot's house and the infirmary. The description buildings leads Dr. Cranage of necessity to say something about the occupant He is sympathetic, but impartial. He would perhaps lead the gener reader to suppose that monks were responsible for a larger share of man script writing and education of children than can be set to their credit, thoug he plainly points out that no generalization made for one age can be he to cover another. No one can doubt the value of *The Rites of Durham* f understanding the use of the several parts of a monastery, and it is for th purpose that Dr. Cranage has mainly drawn upon it ; Dr. Cranage wou agree that as a picture of ordinary monastic life it owes something to th rose-coloured spectacles of the author. Twenty illustrations, four plan and a bibliography " designed for use rather than for ostentation " add muc to the value of the text. We leave the book with the verdict of the Provo of Eton further impressed upon us : " A change which I honestly judge t have been inevitable was carried out (at the Dissolution) in the worst possibl way and with the greatest waste of things worth preserving that has eve been seen in our land."

B. L. MANNING.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

Mankind's intense interest in origins often manifests itself among Christians in discussions, sometimes fierce and sometimes foolish, about the first chapters of *Genesis*. The Rev. A. Gordon James's **Creation Stories of Genesis and their Relation to Modern Thought* (S.C.M., 4s. and 2s. 6d.) is an admirable study by a writer who is not afraid of taking his own line. Creation, evolution, the nature of God, evil, are all considered in the light of the Biblical narratives. We know no better book on the subject to put into the hands of thinking people perplexed by the conflict between modern thought and the old views.

Dr. Wheeler Robinson modestly calls his **The Cross of the Servant* (S.C.M., 3s. and 2s.) a "very elementary introduction." It is a study of the "Servant passages" in Deutero-Isaiah and is as sympathetic as it is scholarly. Who was the Servant? Why did he suffer? What is his relation to the Messiah? These are the questions Dr. Wheeler Robinson answers in a little book which, like its companions, *The Cross of Job* and *The Cross of Jeremiah*, is full of insight. The suggestion that the "emptied Himself" of *Ph.* 2^7 is derived from *Isa.* 53^{12} ("He poured out His soul unto death") and so refers to the Cross rather than to the Incarnation is very attractive.

In *The Three Traditions in the Gospels* (Longmans, 7s. 6d.), the Rev. W. Lockton persists in exploring the lonely track on which he started out in previous writings. He rejects the *Mark-Q* hypothesis of the origin of the Gospels, and maintains the priority of *Luke*, which, itself a combination of two traditions, was used by Mark. Mr. Lockton shows both ingenuity and courage, but we cannot say he is convincing.

Dr. B. M. Allen's *The Story behind the Gospels* (Methuen, 3s. 6d.) takes the more orthodox view of the Synoptic problem. The writer's aim is to approach the Gospels as he would any other historical sources, and from them to construct a life of Jesus.

The further we read in Bishop Cooke's *Did Paul Know of the Virgin Birth?* (Sharp, 5s.) the more we felt that he started with a mind made up, and not prepared to follow the evidence where it led. He claims that it is wrong to argue from Paul's silence that he did not know of the Virgin Birth of Jesus. His argument is as follows. The curiosity of the primitive church of Jerusalem about the mystery of Jesus would be very keen; from Mary the facts of His birth would be ascertained. Paul could not fail to know the belief current in this church; he also knew Luke—and Luke's Gospel! Why then was he silent? First because there was no real reason why he should mention the Virgin Birth either in his missionary addresses or his epistles; second, because there were prudential reasons why the new religion should not be associated with such a doctrine. The weak links in the chain are obvious.

Prof. E. J. Goodspeed now follows up his *Story of the New Testament* by an account of the making of the canon, *The Formation of the New Testament* (Chicago University Press, $1.50). In readable chapters he tells how the books of the N.T. were gathered into collections, and how these collections were formed into the canon. The fate of the N.T. books and of writings included in the Apocrypha is traced through the period of the Fathers, the age of the Councils, and the era of printing.

The Study Bible (Cassell, 3s. 6d. a vol.) is called "a little library of exposition." It is an experiment we shall watch with interest. Each volume is illustrated, and to the exposition (necessarily slight) studies of the book by two writers are added. The volumes so far published are *Genesis* (Dr. Griffith-Jones and Prof. A. C. Welch), *Psalms* (Dr. Maclean Watt and Prof. J. E. M'Fadyen), *Luke* (Dr. F. W. Norwood and Prof. F. R. Barry), and *Hebrews* (Dean Inge and Canon Goudge).

Dr. R. H. Murray's *The Here-after and the Undying Hope* (Heffer, 4s. 6d.) contains many good things, and those who have been bereaved, as well as "those who have confronted ill-fortune and bad health with fortitude and serenity" will find in it strength and help. Dr. Murray is writing a good deal just now, and the weakness of the present book is that it is too much like extracts from a commonplace book or a card index—with its long lists of promising lives cut short, its quotations from famous men about immortality, and so forth. A little more of Dr. Murray himself would have been welcome.

The University Presses have just issued (6s. and upwards) the Revised Version of *The Apocrypha*, with the Revised Marginal References, and with the division into verses marked for the first time. The Rev. W. C. Procter's *The Value of the Apocrypha* (Thynne and Jarvis, 3s.) summarizes the apocryphal books, and shows how they "confirm" and "anticipate" the teaching of the Old and New Testaments.

Dr. A. E. Burn's *The Hymn "Te Deum" and its Author* (Faith Press, 2s. 6d.) is useful and interesting, but in the main far too academic to popularize its subject in the way the writer hopes. Dr. Burn sets out the arguments to show that the author was Niceta, the missionary Bishop of Remesiana. The Rev. B. Dennis Jones's *The Conduct of Public Worship* (Heffer, 2s. 6d.) is written for Anglican ordinands, but Free Church ministers and public speakers can pick up hints from it.

Two little books on prayer follow. The Rev. F. H. Brabant's *Prayer, Some Facts and Fallacies* (S.C.M., 2s.) is one of a devotional series for the strengthening of the spiritual life. The Rev. W. Melville Harris's *The Purpose of Prayer* (N.S.S.U., 4d.) is written in connexion with the Sunday School Union Presidential Campaign, and is for the use of Young People's study circles.

We have never heard the Rev. A. J. Gossip preach, but his sermons read well. They are alive and in touch with reality, and marked by earnestness and fervour. Mr. Gossip possesses the gift of illustration, the power to employ both everyday life and literature to throw light on his themes. *The Galilean Accent* (Clark, 7s). contains twenty sermons—"studies in the Christian life."

Those who know the Rev. T. H. Darlow's devotional writings in *Via Sacra* and other volumes will welcome *The Love of God* (Hodder, 6s.). In this volume there are gathered together twenty-five beautiful meditations on the love of God and its revelation in Christ. This is an ideal book for the quiet hour.

One of the most useful things the Bishop of London does in his busy life is to arrange each year for a book for Lenten reading. This year he has turned to the Headmaster of Eton, and Dr. Alington's *Elementary Christianity* (Longmans, 2s. 6d.) is worthy of its predecessors, despite the dictum (p. 72) that Dickens is "almost, if not quite, the greatest literary force since Shakespeare in our language."

Dr. Fosdick's *Adventurous Religion* (S.C.M., 6s.) contains good stuff, and it is probably merely because our expectations were so high that we closed it with a sense of disappointment. The essays have appeared in various

eriodicals, and in most of them is the virile and courageous note, the plea or an informed tolerance, a positive Gospel, and for reality in religion that ve have come to associate with Dr. Fosdick.

We always welcome and appreciate Dean C. R. Brown's straight talks o students. *A Working Faith* (Milford and University of N. Carolina ress, 7s.) contains three lectures delivered at the University of North arolina. The price is stiff, especially when we note that several of the 29 pp. contain an exposition of "the Good Samaritan" taken from the ecently published *Where Do You Live*?

Mr. M. C. Burkitt, whose *Prehistory* and *Our Forerunners* have been found xtremely useful by students of anthropology, has now written an "introuctory study of Mesolithic, Neolithic, and Copper Age Cultures in Europe nd Adjacent Regions" under the title *Our Early Ancestors* (Cambridge Jniversity Press, 7s. 6d.). The book is well arranged and attractively vritten in a semi-popular style.

Dr. J. A. Muller's *Stephen Gardiner and the Tudor Reaction* (S.P.C.K., 5s.) is a serviceable piece of work, for no competent modern life of Gardiner as been written, though Dr. James Gairdner dealt with his career in everal places in able fashion. Dr. Muller prints a very useful list of Gardiner's vritings, and his conclusions in regard to Foxe are of extreme interest on much-debated subject:

> "(1) When he quotes letters, documents, books, or pamphlets, he usually does so with honesty and a fair degree of accuracy.
>
> (2) When he retails a rumour or a story based on hearsay, he usually indicates that it is such . . .
>
> (3) His animus towards Gardiner and his admiration for the reformers are so frank and obvious that they may readily be discounted.
>
> He remains, therefore, for those who use him with judgement and historical knowledge, an invaluable collection of material."

Mr. C. H. Smyth's *Cranmer and the Reformation under Edward VI* Cambridge University Press, 10s. 6d.), is a useful sketch which will rove of great value to students of the period. It gathers together a good eal of material about English Protestants on the Continent and about oreign Protestants in this country, and presents it in an acceptable form. here are some signs of haste about the book, and an amusing obtrusion medical details. More serious are traces of the author's bias; strong nguage like "the vilest gang of political adventurers in the history of this ountry" should be taboo to a prize essayist—at any rate in a prize essay. evertheless we give the book a cordial welcome, and expect to find it of equent use.

Dr. Norman Sykes's *Edmund Gibson, Bishop of London, 1669-1749* Clarendon Press, 21s.) is a model of what a doctoral thesis should be, and ne author and the Oxford University Press are to be congratulated upon Edmund Gibson played so many parts in the religious, political, and cial life of his day that it is strange that he has had to wait so long for a ographer. His career deserved detailed study, and Dr. Sykes has given an authoritative biography, fully-documented, with an excellent biblioaphy, and well-written withal. No student of English history in the ghteenth century will be able to neglect this book, which has its special terest for Nonconformists in the accounts of Gibson's dealings with the ethodists, the Moravians, and the plantations abroad.

Dr. Moffatt, whose industry and versatility are a continual wonder, has epared a companion volume to his work on John Owen—*The Golden Book John Tillotson* (Hodder, 10s. 6d.). A sketch of Tillotson's career is

prefixed. It is common to depreciate the writings and the sermons of divine like Tillotson, but those who will trouble to read these selections will find that even an "unenthusiastic" seventeenth century dignitary can both search the heart and stimulate the mind.

Dr. Sparrow Simpson's *Archbishop Broomhall* (S.P.C.K., 8s. 6d.), one o the "English Theologians" series, does not impress us as the work of one with first-hand acquaintance with the period, and it would have been more useful had a table of dates and a list of Broomhall's works been prefixed As Bishop of Derry and as Primate of Ireland Broomhall showed himself a whole-hearted supporter of Church and King, but Dr. Simpson does not make him an attractive character.

Recent months have seen the publication of some striking *Lives* of more recent clerics. Canon E. N. Gowing's **John Edward Watts-Ditchfield* (Hodder, 7s. 6d.) is a well-told story of a devout and useful life. A Lancashire boy, born in humble circumstances of pious parents, "John Edward" left Methodism for the Church of England when he was twenty-seven. In his curacy at St. Peter's, Holloway, he showed himself specially skilled in winning men, and this feature marked his work both at Bethnal Green and when he became the first Bishop of Chelmsford. He held that to win the men was the first task, even before winning the children: once win the man, he was accustomed to say, and he would see to it that his children came into contact with religious organizations, whereas the effect of the single hour a week the children spent in Sunday School was speedily obliterated by their home surroundings. An Evangelical Low Churchman, Watts-Ditchfield's single-mindedness and willingness to serve everybody made him respected by all parties in the Church of England, as well as by Free Churchmen. His life story is a stimulus and an example to those who began life without the advantages of birth and education, showing as it does what can be accomplished by the consecrated man who lives as unto God.

With Canon Maynard Smith's *Frank, Bishop of Zanzibar* (S.P.C.K. 7s. 6d.) we turn to the diametrically opposite wing of the Church of England to find a vigorous account of the active life of the Anglo-Catholic prelate who, becoming notorious by his intervention at Kikuyu, kept himself in the public eye by a series of extravagant acts which included his refusal to be in communion with the Bishop of Hereford and his telegram to the Pope from the Anglo-Catholic Congress. It is a pity that Bishop Weston is likely to be remembered for these actions, for his self-sacrificing labours in Africa for long years and the part he played in the Lambeth Conference of 1920 show him to much better advantage. Dr. Maynard Smith's biography, while it puts its subject's life in due perspective, is unfortunately disfigured by social and ecclesiastical snobbery. To talk about "the ideal of lower middle class cranks" is as grievous an error in taste as it is an error in fact to say that Nonconformists "were cradled in individualism and have no conception of the Church." Congregationalism, at any rate, exists simply because of its belief in fellowship and in a spiritual conception of the Church.

Another Anglican Bishop was W. W. Cassels, one of the famous "Cambridge Seven," who became the first Bishop in Western China, after some years of missionary service there. The Rev. Marshall Broomhall's *W. W. Cassels* (R.T.S., 6s.) is a book that humbles the reader who spends his life comfortably at home. We may think ourselves superior to Cassels, with his "Keswickian" notions and his narrow "belief in the whole Bible," but his piety and devotion put us to shame. He went to China for the China Inland Mission, and for that Society and the C.M.S. he did yeoman service.

ough at times his dual allegiance caused awkward complications. He ed in 1925, after forty years' work in China.

Readers of the Rev. Arthur Goldring's *Some Reminiscences of an Unclerical leric* (Lane, 7s. 6d.) will find it a rollicking account of the life of a clergy- an in rural England, and in the Bermudas, as well as in Cambridge and ondon. Mr. Goldring is proud of his unconventionality, and he tells many ood stories. He has violent prejudices—Lightfoot, Westcott, and Hort re all abominations to him—and his irresponsibility may be judged from is sentence in a diatribe on the United States:

> "All the more violent temperance advocates are in the pay of the gang who control the illicit liquor traffic."

Lady Frazer has translated Mons. A. Aulard's monograph, *Christianity nd the French Revolution* (Benn, 10s. 6d.), a timely service at a moment hen Christianity and another revolution are in conflict. M. Aulard has eached the conclusion that little protest was made against the dethrone- ient of Christianity, and that therefore it had little hold on the peasantry. he narrative is informing, pleasantly written, and well translated, but the ook is altogether too dear: the publishers have had to make great efforts o spin it out to 158 pp.!

Dr. F. J. Klingberg's *The Anti-Slavery Movement in England* (Yale and xford University Presses, 18s.) is a doctoral thesis having for its sub-title A Study in English Humanitarianism." Its aim is to trace the change n public opinion from the beginning of the anti-slavery movement to the gal emancipation of the slaves in 1833. The work has all the painstaking ndustry and meticulous care of an American University thesis, and it is ell documented.

Sir James Marchant makes books like men make cigarettes: a little obacco, a little paper, a quick twirl, and—there you are! The names of the ssayists in *The Future of the Church of England* (Longmans, 9s.)—the ishops of Liverpool, Manchester, Plymouth and Winchester, Dean W. H. Hutton, Canons Dwelly, Cunningham, Bate, and Garfield Williams, and ieut.-Col. R. E. Martin—are a guarantee of quality, and most of them eal with subjects on which they have expert knowledge. At the end of it ll, however, we do not learn much about "the future of the Church of ngland"—the Bishop of Winchester sums up the "prospect" by saying t must be "holy, catholic, apostolic"!

**The Future of Christianity* (Murray, 7s. 6d.), by the same editor, deserves areful study. It contains many valuable essays, some of which do not seem o have much relation to the others, though the Bishop of Gloucester tries o draw them all together in his discriminating Introduction. The best ve can do in this notice is to give the writers and their subjects: Dr. Cave "Christianity in Relation to Other Religions"); Dr. Wheeler Robinson "The Validity of Christian Experience"); Dr. R. S. Franks ("The Present Relations between Philosophy and Theology"); Archbishop D'Arcy "The Doctrine of God"); Dean Matthews ("The Doctrine of Christ"); Dr. H. R. Mackintosh ("The Doctrine of the Holy Spirit"); Canon Raven ("The Church and the Sacraments"); Dr. Peake ("The Nature nd Authority of Scripture"); Dr. Tennant ("Racial and Individual Sin"); Dr. Garvie ("Forgiveness and Atonement"); Canon Storr ("Eternal Life"); Dr. Coffin ("The Gospel and Modern Life"); Dr. Lofthouse ("The Gospel n Human Society"); Dr. Garfield Williams ("The Evangelization of the World").

Dr. Frank Ballard's *Christian Findings after Fifty Years* (Sharp, 6s.) is characteristic book by one who has been an apologist for Christianity for a

lifetime. It is an able statement of the case for Christian Modernism vigorous, maybe at times too vigorous, in tone (we wonder if Dr. Ball is aware how many times he has used the phrase " pious piffle "). The sect on the Sacraments is particularly good: it would help the churches if ministers would acquaint themselves with its clear and forceful paragraph

Principal Kiek, of Parkin College, Adelaide, is represented on our tal by two timely books. *The Modern Religious Situation* (Clark, 5s.) contai ten lectures on " modern difficulties "—about Prayer, the Resurrection, t Atonement, the Church, *etc.* The lectures are not all of the same val but they are all marked by common sense and an earnest desire to help th modern man. **Biblical Criticism*: *What It Is and What It Is Not* (Independe Press, 4d.) is a booklet that ought to be compulsory reading for every la preacher and Sunday School teacher. Ministers should dispose of a grea many copies.

Prof. J. F. McFadyen's **The Missionary Idea in Life and Religion* (Clark 6s.) is a careful and comprehensive study of missionary ideals and enterprise The motive, duty, history and achievements of Christian Missions; th objections and hindrances to them and the proper tests of success to apply— all these are considered in a book that should be very useful.

The N.S.S.U. has done well to add Prof. C. H. Dodd's *The Gospel in th New Testament* and Prof. J. G. McKenzie's *The Teacher's Allies* to its "Every Teacher's Library" (2s. 6d.). Prof. Dodd first shows how men hav sought peace of mind along four ways—through the Mysteries, the Way o Illumination, Stoicism, and the Way of Jesus. The teaching of Jesus i then outlined, and it is followed by accounts of the way the " simple Gospel is presented in the early chapters of *Acts*, the *Revelation*, 1 *Peter*, and th Synoptics, and the " philosophy of the Gospel " in Paul, *Hebrews* and *John* Professor McKenzie brings all his enthusiasm for psychology to bear in hi discussion of religious education. Sunday School teachers should make point of reading both books.

Miss E. M. Lobingier's *Hebrew Home Life* is a children's reader, whil another book with the same title is a teacher's manual to be used with i Both are well produced and well illustrated, and teachers will find usefu information in the manual, but they are very dear (Chicago and Cambridg University Presses, 4s. 6d. and 7s. 6d.).

Two interesting books for children are Miss Watts's *The Children's Kingdo* (" A Book of Praise and Prayer," Blackwell, 5s.) and Miss Sewell's *A Pilgrim age in Fairyland* (Allenson, 3s. 6d.).

The most striking feature of Dr. Hutton's *Guidance from Francis Thompso in Matters of Faith* (Hodder, 5s.)—an unwieldly and cumbrous title—is th way the author, while proclaiming Thompson as the religious poet *par excellence*, reverts time and again to his first love, Browning, who is referre to, or used as commentary, thirteen or fourteen times. Dr. Hutton gives us glimpses into the heart of Thompson's teaching and is specially refreshing when he uses the *Psalms* in his exposition.

Another interesting study of *Francis Thompson and His Poetry* is that of the Rev. T. H. Wright in Harrap's " Poetry and Life " series (2s.). The quotation of a verse from " Tam o'Shanter " reminded us of the leagues that separate a limpid crystal-clear poet like Burns from the many-adjectived, many-syllabled Thompson.

Those who believe that Boswell made Johnson will be able to discover how Johnson can stand alone by reading *Samuel Johnson: Writer* (Jenkins, 5s.), a selection from Johnson's poetry and prose made by Mr. S. C. Roberts, who contributes an Introduction.

We do not think that Miss Sheila Kaye-Smith has added to her reputa-n by the poems and plays in *Saints in Sussex* (Cassell, 7s. 6d.). It seems ity that she should have left a field where she has garnered with conspicu-s success for these new pastures: if the poems are merely the *parerga* which even the novelist has a right, well and good; but we trust that ss Kaye-Smith will not be tempted to forsake fiction. The volume ntains ten poems for Holy Days, the best being that on Mary Magdalene, ere there is a story to work upon. The two plays, a Nativity Play and a ssion Play, transfer the sacred events from Palestine to Sussex.

Mr. Claude Houghton's *Neighbours* (Holden, 7s. 6d.), is a difficult book review, because it is unfair to give the secret away, and yet a criticism almost impossible without revealing that secret. Advertised as a novel, e book is much more than a novel, if novel it be at all! It is a discussion life which contains some hard thinking and many smart sayings. For ample: "One does not fall into love. One falls into lust. One climbs wards love, slowly and painfully. Love is always above one, not below. ve is not an indulgence—it is a discipline." "Weird" and "eerie" are rds that come first to one's pen in writing about the book. It has power, ough it is sometimes unpleasant, and is certainly not a book for recreation.

No one could have been found better qualified to write *A Short View of English Stage* (Jenkins, 2s. 6d.) than Mr. James Agate. Mr. Agate rveys the drama in this country during the present century, and the despread interest in it makes him, on the whole, optimistic, though is very critical of the theatre in the Shaftesbury Avenue area. He nks the chief desiderata are: (1) That people should go to see a good play *once*; (2) That dramatists should learn that there are subjects other n sex.

Mr. Harold Herd's *The Making of Modern Journalism* (Allen and Unwin, 6d.) is a readable account of the achievements of W. T. Stead, George wnes, Alfred Harmsworth and C. A. Pearson, and of the transformation in rnalism that they brought about.

It is amazing what foolish and futile things wise men will do, and it is a y that Mr. R. B. Braithwaite has wasted so much ingenuity in analysing answers to *The Nation's* questionnaire on religion. We cannot conceive he inquiry—or this analysis, *The State of Religious Belief* (Hogarth Press, 6d.)—proving the least use to anybody.

We frankly confess that Mr. Chesterton bewilders us. Three little umes bearing his name are before us. Some of the poems in *The Queen he Seven Swords* (Sheed and Ward, 4s. 6d. and 2s. 6d.), we find altogether ntelligible. The *Outline of Sanity* (Methuen, 6s.) is a remarkably clear, er and cogent plea for "distributism," and against monopolies, trusts, big shops, which every social reformer ought to read. *The Catholic rch and Conversion* (Burns, Oates, 4s.) has also its clever patches, but e comes a point where the writer seems deliberately to blindfold himself. he same series as the last-named volume is Mr. Belloc's *The Catholic rch and History*, in which the author, to his own satisfaction and with h repetition, shows that "arguments drawn from History to prove the Catholic Church has varied or erred in her teaching or has made epend upon immoral methods . . . have no force." A much more sfactory book in this series is Mr. Leo Ward's *The Catholic Church and Appeal to Reason*, much of which can carry Protestants with it.

s it not unfortunate that much of the propaganda against conception rol is being conducted by celibates? Just as maiden aunts know most it the way to bring up children, so the unmarried speak with confidence

about the problems of the married state. In the two booklets before us t Rev. H. Davis's *Birth Control Ethics* (Burns, Oates, 1s.) states the Rom Catholic view, and Dr. Gore's reasoned statement, *The Prevention of Concepti* (Mowbray, 1s.) published for the "League of National Life," ends with denunciation of "the truly and fundamentally unnatural, and in their gener result licentious proposals and practices of the falsely-called movement f 'Birth Control.' It is 'the enemy.'"

There is no subject on which more education is needed than the relati of the Christian to money—its acquisition and its use. We therefore welcor the Rev. Hugh Martin's **Christ and Money* (S.C.M., 3s. and 2s.), a caref examination of the teaching of Jesus and of its application to present ci cumstances. We hope the book will be widely read by young and old.

Mr. G. D. H. Cole has found that he needs three volumes instead of tv for his *Short History of the British Working Class Movement.* His secon volume (Labour Publishing Co., 6s.) deals with the period from 1848 to 190 including the rise of Co-operation and the Friendly Societies, as well as Socialism and the I.L.P.

Miss Hebe Spaull's *Champions of Peace* (Allen and Unwin, 3s. 6d.) is book which young people—and others—will read with pleasure and adva tage, and for which teachers will be grateful. It gives short biographi of President Wilson, General Smuts, Lord Cecil, Dr. Nitobe, Dr. Nanse Hjalmar Branting, Dr. Benès, and Mr. Ramsay MacDonald.

EDITOR.

The Rev. David Russell Scott's *Christ, Sin and Redemption* (Clarke, 6 is a suggestive but somewhat unequal book. It is strongest in the first pa where the author expounds the attitudes of Jesus, Paul and the Four Gospel to the problems of Sin and Redemption. In the second part he go on to deal with these problems as they emerge in Christian experience. S is a personal fact which only finds its true significance when viewed in Godward aspect. Neither the doctrine of a Fall nor the modern concept of evolution from a far-off animal ancestry yields any real explanation sin. Sin, again, is different from disease, *pace* the modern psychologis The author turns his back upon historic theories of Atonement, and fi the secret of Redemption in the direct influence of the personality of Ch upon the soul—an influence that is mediated through the Church as Redeemed Community. In the Cross we are to see God Himself suffer for sinful men in order to win them back to His love. The author takes view that both Paul and the writer of the Fourth Gospel are sacramentali while recognizing the obvious inconsistency between this and the ot elements of their teaching. One would have thought that an inconsiste so glaring called for a fuller treatment of the subject.

E. J. PRICE.

NEW EDITIONS.

We welcome the second and enlarged edition of Dr. Macphail's *Aśo* (Oxford Univ. Press, 2s. 6d.). Written for the "Heritage of India" serie the book is intended in the first instance for Indian readers. India has ever reason to be proud of its ancient Buddhist king. Aśoka has often be compared in importance to Constantine, but that comparison does far t high an honour to Constantine. One is tempted to speculate what t progress of Christianity in the Eastern Empire would have been had t Christian Church had for its first imperial patron a man of the moral greatne of Aśoka, who, after his conversion, used his royal power to extend Buddhis not by force, but by teaching and example. Even when the mythical eleme

śoka's history are removed, his life is full of interest and significance, to any who desire a short and simple account of his life and work we would nmend this competent and lucid little book.

SYDNEY CAVE.

FORD BROOKE: *Die to Live.* (Lindsey Press, 2s. 6d.) Selections made by Irs. Jacks.

WELL STONE: *Episcopacy and Valid Orders in the Primitive Church.* Longmans, 2s. 6d.) Second ed.

B. YEATS: *Autobiographies.* (Macmillan, 10s. 6d.) Containing *Reveries ver Childhood and Youth* (1914), and *The Trembling of the Veil* (1922).

HOOKHAM FRERE: *The Monks and the Giants.* (Longmans, 7s. 6d.) Edited, ith a scholarly introduction and Notes by R. D. Waller.

IFRED HOLT: *A Beacon for the Blind* (A Life of Henry Fawcett). (Constable, s. 6d.) First published 1915.

ALD A. KNOX: *An Open-Air Pulpit.* (Constable, 6s.) Father Ronnie Knox's articles reprinted from the *Evening Standard.*

Also received;

. SIMS and GEO. DENT: *The Biblical Who's Who.* (Foulsham, 1s. 6d.)

MAYNARD; *The Prophet Daniel and Other Essays.* (Morgan & Scott, 2s.)

. KEITH: *The Social Life of a Jew in the Time of Christ* ("Being a Description f Jewish Life from the Cradle to the Grave, mainly drawn from contemporary ewish sources"). (Church Mission to the Jews, 2s.)

GORE-BOOTH: *The Inner Kingdom.* (Longmans, 2s. 6d.) Addresses to heosophical societies, and expositions.

Life We Live. Adult School Handbook, 1927. (National Adult School Jnion, 2s. 6d. and 1s. 6d.)

PAIGE COX: *The Word and Sacraments.* (Blackwell, 1s.) Four sermons reached in Chester Cathedral.

Spirit in Life and Thought. Papers and Addresses at the Church Congress, 926. (Hodder, 5s.)

EFFS: *The Goodly Heritage of the Free Churches.* (Indep. Press, 1s. 6d.)

. BATEMAN: *Christianity and Spiritualism.* (Sharp, 2s.)

V. DRAKE: *The Spirit of Glory.* (Longmans, 4s. 6d. and 3s.)

. CLARKE: *William Blake on the Lord's Prayer.* (Hermes Press, 7s. 6d.)

. SLATTERY: *The Words from His Throne.* Good Friday Addresses. Longmans, 4s. 6d.)

IBSON SMITH: *Eden and After.* (Dunedin, N.Z.: Adams, no price stated.)

LOYD SNAPE: *These ought ye to have done.* (Marshall, 3d.) An address on ystematic and proportionate giving.

HENRY LUNN: *Round the World with a Dictaphone.* (Benn, 10s. 6d.)

. ALEXANDER: *Justice Among Nations.* (Hogarth Press, 1s.) The first lerttens Peace Lecture.

IONEL TAYLER: *The Writing of Autobiography and Biography.* (Author, 1, Beaumont Fee, Lincoln, 2s.)

. ENOCK: *Frances Ridley Havergal.* (Pickering, 1s.)

ASE: *How to Use Your Subconscious Mind.* (Fowler, 4d.)

A. MURSELL: *Footnotes.* (Gay & Hancock, 3s. 6d.) A pleasantly-written ccount of a walking tour in the North of Ireland.

RLOTTE MURRAY: *From School to Castle.* (Pickering, 2s.)

PERIODICAL PUBLICATIONS.

The Holborn (Jan.). Prof. Humphries continues his "Attempt at a Constr ive Doctrine of the Atonement," and the Rev. J. C. Mantripp has an exposi article on "The Sin of Simon Peter." The Editor writes on E. A. Abbott, T Snow and Dr. George Gordon, and contributes many reviews. Congregati contributors are Dr. R. Mackintosh, who has a penetrating study of the Sho Catechism, and the Rev. A. N. Rowland, who writes on Marshal Feng. M Jacques-Dalcroze writes on "Rhythmic Gymnastics," and there is an Ordina Charge by the Rev. E. Barrett. An article on "Science and the Christ Religion" does not appear to be influenced by modern developments in scien literary readers are catered for in Mr. Sutton's "Poetry and the Plain Man."

The Hibbert (Jan.). An exceptionally good number opens with Prof. Gilb Murray's "The Next Set of Problems but One," followed by Mdlle. Aline Lic description and defence of Fascism. Philosophers will value Prof. Alexand "Theism and Pantheism," and Prof. Jaeger's "Aristotle's *Politics*," and N students Dr. Vincent Taylor's dissection of Prof. Strömholm's "riddle." Pr Joseph Needham writes most interestingly on recent developments in the wo of science, and Mrs. Liveing contributes a little leaven in "The Curé of Ar There are articles on "The Public Schools" and on "Art and the Modern City and among the other contributors are Mr. F. S. Marvin, Mr. W. J. Perry, and t Rev. G. F. A. MacNaughton.

The Pilgrim (Jan.). It is with regret that we note that this is the last numb of *The Pilgrim*, which, after a seven years' struggle, dies for lack of support. has filled a real place with its application of the Christian Gospel to the proble of society, and its last number is not an unworthy one. Among the articles the Rev. Malcolm Spencer's "The Social Content of Early Christianity," John Lee's "The Real Wage Problem," Mr. Lindsay Dewar's "Psychology the Pulpit," Mr. A. E. Baker's "Notes on Christianity and Evolution," and Editor's "Loyalty." Mention ought to be made of the admirable way in wh Canon Bate has conducted the review section of the journal.

The London Quarterly (Jan.). Several of the articles are written round rec books, among them Dr. Coulton's (Dr. Workman's *John Wyclif*) and the Edit (Westermarck's *Ritual and Belief in Morocco*, and Lord Oxford's *Fifty Year Parliament*). Dr. Hough contributes an interesting study of the writings of Irving Babbitt, and the Rev. E. S. Waterhouse writes on Rudolf Eucken. Ca Littelton (we follow the spelling on the cover and at the foot of the article, e though we are sure it is wrong !) has an exposition of the Parable of the Tale and Mr. John Beresford writes on Judith Beresford, the "sweet but short-li flower" Wesley mentions in his *Journal*.

The Baptist Quarterly (Jan.). The main article is the continuation of Seymour J. Price's account of "The Centenary of the Baptist Building Fun There are other historical articles, while the Rev. R. G. Ramsay writes "Prayer in the Life and Teaching of Jesus," Mr. Batstone on "St. Francis— Meaning for our Day," and the Rev. W. H. Haden on "Baxter's Work."

The Modern Churchman (Dec.-Feb.). In the first number the main art is Prof. Adami's striking paper read at the Church Congress—"The Eternal Sp of Nature as seen by a Student of Science," and in the second Canon Raven's "T New Cathedral." Among other useful contributions are Dr. Coulton's " Francis and To-morrow," Dr. Grammer's "Mysticism and Modernism," the Re A. Fawkes's "Albert Houtin," the Rev. H. H. Farmer's "The Worship Jesus Christ," the Bishop of Birmingham's "The Duty of the Christian Teache and the Editor's "The Dynamic of the Incarnation."

The Church Quarterly Review (Jan.). Mr. F. R. G. Duckworth writes "Gentile and the Teaching of Literature and Language," the Rev. F. W. But on "The Pathway to Christian Thought," and Prof. Jenkins on "The Theolo of St. Peter Chrysologus." Miss Ikin's subject is "The Paradox of Personality and Miss Sandbach-Marshall's "Herder's Contribution to Nineteenth Centu Thought." Prof. Matthews discusses the future of the University of Lond O.T. scholars, and not modern ladies, will read Prof. Compston's "Ladies' Fine in Isa iii." with benefit.

heology (July-Dec., Vol. XIII.). Dr. Selwyn edits this scholarly monthly al with ability and discretion. His contributors and reviewers are alike etent, and *Theology* renders a service to many outside the borders of its own ch.

he Expository Times (Dec.-Feb.). Dr. C. J. Cadoux continues his "Judaism Universalism in the Gospels," and the Rev. F. J. Rae is suggestive on igious Education." In "Present-Day Faiths" Prof. N. Micklem deals with regationalism and Mr. Edward Grubb with the Friends. The children's sses continue to be good.

he Friends' Quarterly Examiner (First Month). Mr. C. E. Stansfield's address Social Responsibility and the Teacher" is printed and Miss Collyer's "State ding Schools in Austria" also shows the interest of Friends in education. Trueblood offers "An Apology for Sectarianism," Mr. Horsnaill writes on e God of the Psychologist" and Dr. Hodgkin deals with "The Problem of tian Unity in China."

he International Review of Missions (Jan.). Miss Gollock, who has done did work on this journal, has resigned her position as co-editor, and Mr. am's name now appears alone. He writes on "The Christian Mission in a," and other articles evidently had their inspiration in the conference at oute. The Rev. W. Paton writes on "The Indigenous Church," Dr. hison on "Can I Give My Life to Christian Missions?" and Dr. J. R. Mott Some Present-Day Trends in the Orient." Other contributors deal with onary work in many fields.

Vorld Dominion (Dec.). This journal has increased its size and price (1s.). valuable in that it gives information about little-known mission fields, and es for the simplification of missionary enterprise and for the policy of the igenous church"; it is interesting from the first page to the last.

he British Journal of Inebriety (Jan.). This number is occupied, in the main valuable historical survey, two articles dealing with "Alcoholism in Classical uity" and "Alcoholism in Ancient Jewish Literature." Dr. R. Hercod s on "Alcohol and the League of Nations."

ie Review of the Churches (Jan.). The Editor opens with a vigorous, not violent, article, "The Crime of Dean Inge." Four articles on "Church in South India," by an Anglican, a Congregationalist, a Presbyterian and leyan follow, and with them should be read Dr. A. J. Brown's "Democratic ms of Church Government of Indigenous Churches in the Mission Field." g other articles are Prof. C. F. Rogers's "Methods of Controversy," the p of Plymouth's "The Orthodox Eastern Church in Palestine," and Dr. nder Ramsay's "The Balkan Situation."

e Yale Review (Jan.). A very good number opens with Mr. Wickham s able survey "The Outlook in England." The Editor writes on "The Mind H. G. Wells," Prof. Millikan on "The Evolution of Religion," Miss Repplier American Magazines," and Sir Jagadis Chandra Bose on "The Unity ." Prof. C. B. Tinker discusses that mysterious character, Poe, in "Poetry ie Secret Impulse"; Mr. S. F. Bemis has a sound contribution on "The round of Washington's Foreign Policy," and Prof. Brooke writes inter- y, though he says nothing new, on "Shakespeare's Queen." There is a tory by Martin Armstrong.

e Harvard Theological Review (Oct.). This number is almost entirely ed by the text of the Georgian Version of *Fourth Esdras*, wth a Latin tion and an Introduction by Prof. R. P. Blake.

e Anglican Theological Review (Jan.). Mr. John Lowe writes on "The Roman Episcopal Lists," Mr. Frank Gavin on the terms *Shaliach* and *los*, Mr. Donald Riddle on "From Apocalypse to Martyrology," and Mr. ambert on "A Theological Treatment of the Problems of Philosophy."

ial Forces (Dec.). This important American review deals with every of social problem. In these days of Church Extension and the avoid- of overlapping, the English denominations might learn something a article like "The Community Church as a Community-Builder." There be 1,170 community churches in the United States, 966 in villages of 2,500 97 in towns of 2,500 to 25,000, and 107 in cities of more than 25,000.

DISCUSSIONS.

THE SECOND COMING IN THE SYNOPTIC GOSPELS: A REI

THE article under this heading[1] sets out an exegesis which, if accepted far graver consequences than its author so lightheartedly assumes. entirely concurs in Mr. Flowers's general principle that dogma, how sacred and cogent, must never be allowed to turn us aside from a scie exposition of Scriptural texts. But the very purpose of such expositi that our life in its widest range may be served, and, therefore, we sh stultify ourselves as exegetes if we refused to face the dogmatic conseque of interpretation. Hence we cannot leave Mr. Flowers's conclusions where he leaves them. If the facts are as he states, then our faith in J Christ calls for drastic curtailment: our whole outlook ceases to lie on same plane with Catholic Christianity; and, so far as Congregationa are concerned, the back of our denominational loyalty is hopelessly bro for our churches, while unencumbered by written creeds, have accustomed to renew their life from time to time through unmeasured in Christ as their unfailing spiritual guide. If Mr. Flowers be right—a know there are many scholars who think with him—they can do that no m He tells us that Jesus gave the Apostles reason for a hope which events n fulfilled, that He predicted His return (in a physical form) within the life of that generation; and then he adds: "This theory, of course, carries it the conclusion that it was not fulfilled. That need not deter us. J made no claim to intellectual infallibility." And again: "It may see cast some doubt upon the infallibility of Jesus, but it does not affect ir very least the fact of His spiritual authority." Does it not? Has "spi authority" no intellectual element? This is to lead us into sheer absur According to the theory Jesus erred in telling the Apostles He would back to them. Let us clearly see what that means and draw ou inevitable conclusions.

We may agree quite contentedly that in respect to the order of n or in those matters which are now subject to literary criticism, Jesus lea if He learned at all, as every one else had to learn. If He spoke o writings of Moses or David we know that He did so in a merely conven sense, neither *taking* nor *mistaking* the authorship of these books int consideration, but speaking of them in terms of the general opinion time. The Parousia, however, belonged to quite a different category dealt with men's faith in God as a living Power at work amongst them concerned the relative strengths of good and evil, and it had nece implications for the daily conduct of those who looked to Christ to all their steps.

Now Mr. Flowers is rightly severe upon the Second Adventists for dates for the Return. He observes: "The disproof of one predictio the failure of Christ to come again never deters (them) from making a se prediction." Of course it should. Most of us think poorly of people allow themselves confidently to predict things that do not happen. *Mr. Flowers says it does not matter that Jesus did the same.* It *does* ma It means that He gravely miscalculated not purely intellectual matters spiritual realities. It means that He misread the Father's will. It m that when He said such things He had lapsed from the bosom of the Fa and was speaking, as He declared He never did, from Himself, rather as the Father gave Him commandment. In the bitterest hours of my darkness I have no uses for such a Lord. I cannot say, as Dostoievsky

[1] *Congregational Quarterly.* V 8ff.

l, that if Christ be outside the truth, yet I would rather be with Him there n absent from His side. Thank God, though my soul perish in Hell it ll die a reasoning soul. If this Adventist teaching about Jesus be true, sun has gone from my heavens; I will go out into such twilight as is left me, but I will never delude myself with the imagination that it is day. there must be a world of difference between the faith I now hold in Jesus ist as the Holy Saviour, in Whom all the love and wisdom of the Godhead expressed, and an "ethical teacher"—the term is Mr. Flowers's, but is dequate, for you cannot separate the ethics from the religion of Jesus— "ethical teacher" who over-reached himself in speaking of the things of l, and deluded his followers with hopes never for them to be fulfilled. cannot use of *him* such terms as "Only-Begotten," or "Saviour of the rld"—words which during nearly nineteen centuries have symbolized Christian men that Glory of Holiness and Truth for which our human ure at its deepest has ever longed.

Although, as has been indicated, religious dogma must not obtrude n Scripture exegesis, yet it surely should sharpen every spiritual quality he exegete, through a sense of the tremendous interests that are involved. may, therefore, well make us scan very closely the character of those erpretations of the Parousia-passages which Mr. Flowers has given us. bserve that, although when he is criticizing the Second Adventists he urges employment of the imagination, like too many other writers of the dvanced school" he shows little use of it himself. On the contrary, he tests against "the purely spiritual sense" of Christ's words about the ning of the Son of Man upon the clouds of Heaven. But in what sense er than a spiritual could such words be understood? One would think n Mr. Flowers's objection that our Lord did not really know what a cloud like, had never, when climbing some Galilean height, been caught in its rating folds, but had thought of it with the crudeness of an infantile d crying for the moon. What can one do with language such as our Lord l in this famous saying except interpret it spiritually? The alternative es us with a parcel of rubbish on our hands. While, however, imagination t have its function in our reading of such a passage, I am going to contend iteralism in that part where the weight of our discussion lies, namely, the -note, for when that note is struck it surely cannot mean other than its announces. Now this saying of Jesus, quoted by Mr. Flowers from *k* 14^{62}, is given also in *Matthew* 26^{64} and *Luke* 22^{69}. I quote the former: nceforth ye shall see the Son of Man sitting at the right hand of power, coming on the clouds of heaven." In both these Gospels the coming clared to be begun on that very spot where, bound and helpless, Jesus d, awaiting sentence of death. The time-note is *Henceforth*, not *Here-*. And it is significant, as the present Bishop of Manchester pointed out few years ago, that while *Matthew* and *Luke* differ somewhat in the full ext of the saying, their difference about the time-note is only one of form. *hew* has ἀπ' ἄρτι, *Luke* ἀπὸ τοῦ νῦν[1]. Clearly the two writers were different sources, but they both regarded Jesus as dating the beginning is Parousia from the hour of His Passion.

"I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

ut I am warned I must "take the Gospels as we find them, instead of rting twentieth century ideas" into them. Nay, but poetry is timeless. hing for which more and more passionately I would plead is the poethood

[1] Deissmann's *Bible Studies*, 253, gives several instances of ἀπὸ τοῦ νῦν in ocuments of the time as dating a precise moment in relation to the future.

of Jesus. Men seek to tie His mind back upon the framework of rigid first century Judaism, as gardeners tie back rambler-roses to an arch. He must have used the thought-forms of His days. So in a new and fantastic sense we crucify the Son of God afresh. I have said elsewhere something about this and merely repeat here that the mind which could speak of the coming of John the Baptist as being the expected return of Elijah was a mind utterly free from those ridiculous literalisms men are now seeking to fasten upon His words, a mind that could rise above all first-century limitations as with the sweep of an eagle's wing.

But, it is asked, was He so understood? Mr. Flowers thinks His disciples were all so entirely literalist that He must have been literal too, because "it is hard to believe that they could have manufactured all this." Certainly no one so accuses them. But, as in the parallel problem of the relation of His disciples to the Law, they were able to cherish the memory of those wonderful words that made all meats clean (*Mark* 7^{19}), and yet, years after His Resurrection, to hold a formal council and register a decree in the joint names of the Holy Ghost and themselves, which fell far short of the cleanness of all meats (*Acts* 15^{28ff}), so also in the Parousia teaching what they held was only partly His, and its crudeness was all their own. If any challenge arises here as to the teaching ability of one who could be thus misunderstood, I am not greatly moved. Mr. Flowers declares that one of the first principles of interpretation is that "we must regard Jesus as speaking to the people of His own day in language they could understand." That is only a half-truth. He was never one so to simplify the high concerns of Truth as to abbreviate for men the labours of spiritual quest. He preferred parables which avowedly puzzled to rabbinic rulings which were perfectly clear. His replies to questions nearly always were indirect because covering so much more than His questioners had asked. He accepted all the risks involved in such a mode of teaching, because He knew that our salvation can only come through the awakening of our own powers of thought and feeling, by which we might be able to add this verdict, "Thy faith hath saved thee." And there were risks. The early misunderstandings about the Parousia reveal their existence. But the end achieved, the creation of men who, as Dr. Glover has so finely said, *out-thought* Paganism, more than counterbalanced any loss.

The whole subject covered by Mr. Flowers's paper is too vast for any further detailed reply as to the texts involved. Broadly speaking, I do not think he does justice to the late J. S. Russell's treatise, though much of it may need revision. I believe that in the mind of our Lord there *was* a connexion between those events which reached their climax in the destruction of Jerusalem and His spiritual Parousia. Here again it is His poethood which, like an atmosphere, distils His words. He looked through the ever-narrowing vistas of the Jewish years and saw those principles, in which His own ministry had been concerned, now at last in their severest conflict, but saw also the other side of the conflict, as when Elisha at Dothan caught glimpses, beyond the embattled Syrian hosts surrounding his city, of horses and chariots of fire crowding every mountain pass; or again, as when John at Patmos, in another day of human travail, looked through the screens of sense and saw the counterpart of martyrdom in the whiteness of that innumerable host who even then were coming out of the great tribulation. It is only as poetry that the Apocalyptic discourses can be rightly understood, and the occasional sayings which also deal with the Parousia are all afire with the same radiant Dothan-vision. We must repudiate alike the kind of literalism which the Second Adventists practise and the equally false literalism of the extreme critics.

A. D. MARTIN.

[1] *Aspects of the Way*, 110ff.